

Christian Faith and Life

Combining The Bible Champion and The Essentialist

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Number 1

EDITORIAL

SALUTATORY

I WANT to greet the subscribers of these merged publications, THE BIBLE CHAMPION and THE ESSENTIALIST. The consolidated magazine will be stronger and better than ever. It has organized a splendid group of scholarly Christian men, who are glad for the opportunity thus of glorifying our Lord Jesus by bringing to the attention of men month after month some fragments of the great mass of available truth which certifies Him as both God and Saviour.

Because the field is large the labor has been divided into departments. CHRISTIAN FAITH AND LIFE is a departmentalized magazine dedicated to the exaltation of the Christ of the Ages. Our constant endeavor will be to feel the strength and certainty of His truth, to understand it and to realize that life, both individually and socially, which His redeeming work has made possible to men. Our constant passion is life through faith.

The greatest idea that the human mind ever framed, the greatest news the human heart ever heard is the Gospel of the Incarnation of the Son of God. The furious waves of speculative unbelief (miscalled science) are receding; and lo! the Rock of Christian truth stands sublime, unmoved, immovable!

Thank God! the revival we have talked about and prayed for is just ahead. It will come as Pentecost came at the beginning—when human faith, Spirit-empowered, lays hold anew upon the sublime strength and certainty of the truth of Christ:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 corinthians 15:3-4).

To press this precious truth in its intellectual

strength, its moral power, and its spiritual promise upon the minds and hearts of men is the dedication of this magazine.

It goes to the libraries of 500 schools and colleges. It goes to Christian men and women in every corner of the world. Have you secured the certainty of its coming to you? Are you arranging to have it from its very first issue?

THE ROSTER OF THE MAGAZINE—IN BRIEF

Managing Editor, Mr. Frank J. Boyer, Publisher, Reading, Pa.

Assistant Editor, George H. Neal, D.D., Haddonfield, N. J.

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Department Editors: Current Religious Thought, Leander S. Keyser, A.M., D.D., Chair of Systematic Theology, Hamma Divinity School, Springfield, Ohio; Christian Evidences, Bishop Horace M. DuBose, D.D., LL.D., of the Methodist Episcopal Church, South, Nashville, Tennessee; Young People's Department, Rev. Harold John Ockenga, First Presbyterian Church, Pittsburgh, Pa.; The Church in Europe, Rev. Frederick Hasskarl, Mount Zion Lutheran Church, Wilmington, Delaware; Current Scientific Discoveries, Professor George McCready Price, Emmanuel Missionary College, Berrien Springs, Michigan; Library Table, Professor Keyser; Scrap Book, Rev. A. Wallace Copper, Philadelphia; The Pulpit, a committee of distinguished ministers including: Professor

Thomas S. Brock, S.T.D., of Temple University; Milton Harold Nichols, D.D.; Floyd W. Tompkins, D.D.; James M. Gray, D.D.; Rev. Carlton R. Van Hook; I. H. Hargett, D.D.; Elmer Ellsworth Helms; Our Serial—The Clamping of the Shackles, Professor Glenn Gates Cole, A.M., Litt.D., of Wheaton College, Wheaton, Illinois.

A fuller introduction to each of the gentlemen who are laboring to make this magazine possible appears on another page.

It is my happy privilege to share with these men this enterprise as its General Editor.

Yours very truly,

HAROLD PAUL SLOAN.

America's School System and Can a University be Christian?

AMERICA'S School System is one of the most splendid accomplishments of this great democratic government. In most of the states a child is guaranteed an education through the high school at public expense; and the great state universities bring even higher education within the reach of every ambitious youth.

The door of opportunity thus stands wide open to whomsoever will enter it. What a contrast to the oppression of masses which characterized the pagan nations which were before Christ!

PENNSYLVANIA

Take the picture in one great state of the American commonwealth. During the school year of 1928-29 the state of Pennsylvania spent \$211,789,815 for educational purposes. It employed a total of 60,583 teachers, 308,020 students were enrolled in the high schools. And, in addition to its state university with an enrollment of 4,600 students, there are 53 colleges and universities organized within the commonwealth, largely by the initiative of the Christian Church. It has a total collegiate enrollment of 71,621 students and graduated, during the year of 1930, 9,344.

The educational statistics of the state of Pennsylvania are of course above the average for the Union. Nevertheless, they present in many respects, a typical picture of the educational program of the Republic.

AMERICA

During the year 1927-28, in the country as a whole, no less than \$2,184,336,638 was spent to maintain the public school system, and 831,934 teachers were employed. Just less than 4,000,000 students attended the nation's high schools (the exact figures are 3,911,279), and just less than 1,000,000 attended colleges (the exact figures were 919,381).

Of these institutions of higher learning in the Republic, 226 are state supported schools and 850 are independently maintained: largely by Christian benevolence. Right across the centuries it has been true that the Church has been the great patron of education. It is still true. Even today 79% of the schools of higher education in America are of Christian foundation, and more than three-fifths of all the youths enrolled in our colleges and universities are in professedly Christian schools.

116,816 persons were granted college and university degrees during the school year 1927-28 in America. To picture it, one out of every thousand persons in America received a college degree last year, and one out of every hundred persons in America (slightly less than this) was studying in our institutions of higher learning.

IS THIS SYSTEM MORALLY CONSTRUCTIVE?

This situation is full of promise for the Republic, and for the civilization of the world on one condition: namely, that these institutions are presenting such a view of life and the universe as will promote among educated men a powerful sense of moral responsibility. When the intellect is educated but the moral nature is undermined, the result is one of threatening more than of promising. When we increase a man's intellectual resource but undermine his sense of moral responsibility, we exaggerate his assertiveness; and assertiveness in men is the great enemy of orderly human relationships. A German psychologist said recently that every undisciplined child is a potential criminal; and a similar view was expressed last summer at a congress of psychologists in Washington (1930).

How much one wishes he could go on to point out how America's splendid educational system is promoting the sense of moral responsibility, and so undergirding and carrying for-

ward civilization; but the opposite is the truth. The institutions of higher learning, both state universities and Church schools, are largely failing to promote this sense. Instead they are promoting the opposite.

SOME FACTS

The head of a Methodist Wesley Foundation, attached to a great Church university, said to us only last week: "I find most college freshmen, very soon after they have arrived on this campus, throw overboard all their Christian ideas." We asked him why this condition obtained. He gave three reasons. "First, unbelief taught in the classrooms of the university. Second, the general atmosphere of unbelief on the campus. Third, the fact that the students, when they come here, are for the first time away from home and independent of its order. They are free from restraints, and they glorify their liberty."

This gentleman is unquestionably correct. Behavioristic views are being taught widely in psychology and evolutionary views are being taught in biology, sociology, ethics, philosophy, and even in such departments as history, literature and the Bible. This teaching is undermining the sense of moral responsibility among the younger educated leaders of the country. Of our own personal knowledge we could make an imposing list of institutions where such negative influences have been developed.

The report of Mr. William Jones, Secretary of the League of Evangelical Students concerning his last spring's tour among colleges and universities in America entirely confirms our own observations. Professor Harry Walker Hepner of the department of business psychology at Syracuse speaks of the numbers of students he has seen come to that institution adherents of the Christian faith; and then leave it four years later their faith wrecked. He himself is one of those who is helping to wreck Christian faith there. He is offering in its place the idea of so living as to carry forward the evolution of the human race.

The late Methodist Bishop, Theodore Henderson, is authority for the statement that fifty per cent. of the young people who go to college to train for religious vocations are diverted during their courses; and not all who lose their faith are thus turned aside. Some, having been totally confused, go on to graduate schools, taking their bewildered hearts and confused minds with them. They finally land in Church pulpits and on the mission fields, young leaders who have been robbed of their faith in the

schools of the Church: men who do not believe in the Creed or in the authority of the Scriptures; and who in their turn are spreading the disintegrating forces of unbelief more and more widely in the Republic.

If twenty-five per cent. of the educated youth of America are feeling the influence of these negative currents in the universities, then 25,000 young men and women are annually going out into positions of leadership, either hostile to the Christian religion, or at best with a halting faith in it. 25,000 in a year means a quarter of a million in a decade, and a quarter of a million men and women with shattered or halting faith in the leadership of the nation is an ominous condition. One wonders whether this situation is not the chief reason that ideals are breaking down today and that crime is becoming so menacing.

There is, however, no occasion for despair. This is not the first time even in the history of America, that its university life has been aggressively anti-Christian. Bishop Warren A. Candler of the Methodist Episcopal Church South is authority for the statement that 125 years ago hardly anybody on the Princeton campus believed in God, and the situation at Yale before the installation of Timothy Dwight to its Presidency was almost as serious.

From our vantage point, a century later, we clearly recognize that this earlier tide of unbelief was only an unreasoning intellectual current. It came, it passed, and after it Christianity was again established and dominant. The very schools that were leaders of unbelief were later transformed into centers of vital Christian faith. This was particularly true of Yale under Dr. Dwight's leadership. It became as aggressively believing as before his time it had been aggressively unbelieving.

THE EXPLANATION

What is the explanation of such striking intellectual instability? Why is there such an unreasoned swing of thought in the university world? Answer: It is because man's ultimate philosophy is ever a chosen personal bearing rather than a reasoned conclusion. There are currents in the intellectual world just like the great streams of the sea, the Gulf Stream, the Japan Current, and first one and then another of these currents becomes dominant, controlling university opinion.

Thus, for example, deism was dominant in American colleges at the opening of the nineteenth century. Hegelianism became dominant in European Universities during the third

and fourth decades of that century. Darwinism became widely dominant during its latter half.

Today our own schools are suffering from another intellectual current. It is not Darwinism, for Darwinism proposed an exact law of evolution which has been proven untenable. It is rather a vague, undefined, unscientific, speculative philosophy. It is merely a passionate devotion to naturalism. This is the leaven that is corrupting modern American university thought. It has produced the empty theory of Behaviorism in psychology, and the various mechanistic and anti-Christian theories in biology, ethics, sociology and philosophy.

AN INTELLECTUAL NEED

There is urgent need for two things: First, that we develop a clear distinction between verified scientific truths, and mere speculative opinion; and second, that we recognize a man's fundamental position in philosophy is always his own personal choice. Whether we are theists, pantheists or atheists is not a conclusion of our science, or of our philosophy. It is a choice of our total personalities. It is our chosen bearing as morally, spiritually, intellectually, and volitionally we face the whole mystery of being. Professor John Dewey is an atheist or a pantheist (the difference is unimportant). He cannot prove it. He likes it. He chose it. Professor Arthur Stanley Eddington is a theist. He cannot prove it. He also chose it. Eddington's intellectual position is very much stronger than Dewey's. The rationality of theism and its evidences are vastly superior to those of atheism or pantheism; but the important thing is: whether theist, pantheist or atheist, a man's fundamental position in philosophy is his choice; and this choice affects all his thinking.

The importance of this truth, that a man's ultimate position in philosophy is his personal choice reflecting as much his moral and spiritual attitude as it does the content of his mind cannot be exaggerated. The Scripture says, "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7), and I hold it demonstrably true that a man's moral and spiritual attitude, his personal choice in fundamental philosophy will inevitably modify all his after thinking. If his choice should be atheism or pantheism, his thinking will be ineffective. He cannot arrive at truth. A firm grasp upon theism is as truly a necessity of effective thinking as legs are a necessity of effective walking. We have seen men trying to walk on their hands but they never got very far. The same is true of many

intellectually brilliant men today: the presuppositions of their thought vitiate all their learning and make their conclusions a vanity.

There is an important canon of truth that has been little regarded in current writers, but which deserves large recognition. It is the principle that no theory of life or of the universe which is evidently destructive of the integrity of man's moral and intellectual faculties can properly be entertained. There is a place for the moral judgment in philosophy and even in science. A scientific speculation that works moral damage to the human race is by that circumstance indicated as most improbable. Thus, Behaviorism unmans us, robs us of moral responsibility, reduces us to automatons. The fact that it does these things is reason enough for rejecting it. Such a destructive idea cannot be true. It makes truth itself impossible and reduces the universe to a wild, kaleidoscopic world of meaningless forces.

A CHOSEN POINT OF VIEW FOR UNIVERSITIES

But to return, every fundamental attitude in philosophy is of necessity a chosen position, and not an intellectual conclusion: therefore, the university chooses and must choose its point of view if it have one. It is popularly supposed that universities have no particular point of view but instead follow the trail of truth wherever it leads. This supposition, however, is an empty dream. Truth does not belong to the intellect alone, nor can the intellect alone arrive at truth. Truth is a personal value. It belongs to men and can only be pursued with all the faculties of our beings. The conscience and the heart are as important in the pursuit of truth as is the intellect. If a man's heart is shrivelled and his conscience blurred, his speculations will be faulty, and his conclusions will be vain. When the universities almost by common consent aligned themselves with speculative naturalism they were choosing a point of view. This fact remains no matter how stoutly it may be denied. The American universities were dominated by a chosen point of view at the opening of the nineteenth century, and the universities of the western world are widely dominated by a chosen point of view today. A choice in one's philosophical position is a necessity. Universities must choose the same as individuals,—why, then, should not a university choose the Christian point of view and consecrate itself to the task of interpreting all phenomena from the noble standpoint?

Christianity, we protest, is a reasonable interpretation of the universe. There is nothing against it in the whole sweep of scientific discovery. Christianity has an effective interpretation of man's intellectual life. Holding to the dependability of his intuitive ideas, it makes his mind a capable instrument for the exploration of truth. Glorifying his moral life, it gives to his conscience a majesty that is creative in human relationship.

What nobler conception could humanity hold concerning conscience than that it reflects the eternal glory of the holiness of God? What nobler hope could humanity cherish than that at last it should attain unto the vision and fellowship of the infinite sublime? This is theism; and this theistic point of view is both intellectually tenable, morally effective and spiritually satisfying. There is nothing against it in science and nothing against it in philosophy except the contrary choices of men. Christianity is certified by an impressive body of historical evidences. Its truth spans the centuries from Abraham through Christ, His cross and resurrection, and down to modern times, so vastly altered by the influence of His Gospel. Christianity has been increasingly creative for two thousand years. Its works speak for it. Why should we not choose it as our fundamental venture in philosophy and interpret all phenomena from its sublime standpoint?

Can a university be Christian? We answer emphatically yes; and the need of America today is for universities that are aggressively Christian. It is time to abandon the emptiness of that false notion, that the intellect is a jury to which science and philosophy present the facts of life, while truth is the conclusion. Truth is not a conclusion of the intellect. It is an achievement of moral personality; and fundamental in its quest, is always the moral and spiritual ventures of men. The man who degrades personality in his thinking, magnifying mechanistic forces, stands morally guilty before his own soul. He has shut the door of truth in his own face. Personality is the supreme phenomena in the universe and the most immediate certainty of experience. If we start with the truth of personality in men and hold it firmly and clearly, refusing every invasion of mechanistic or naturalistic ideas, theism and Christianity become not only possibilities but almost necessities of thought. Christianity has possessed the increasing centuries. The future belongs to it. Truth is in its bosom.

Christianity—it is Theism. It is the majestic truth, "In the beginning God created." It affirms man made in the image of God. It af-

firms the creating Infinite became manifest among men, wearing our created finite, redeeming us in infinite self-sacrifice. It affirms at last the created finite lifted to the fellowship of the creating Infinite; man exalted to behold the vision of the glory of the Triune God. This is Christianity. This is the fundamental truth upon which all science that is true science must rest down. Again we say the need of the world is universities dedicated to this noble, moral, and spiritual venture of seeing and interpreting all phenomena from the Christian standpoint.—H.P.S.

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Future Issues

IN the next issue of *CHRISTIAN FAITH AND LIFE* the department, The Church in Europe, will carry an account of the progress of Christianity among the Jews. Mr. Hasskarl is doing a service in presenting this interesting recent development.

Professor Herbert W. Magoun, of Cambridge, Massachusetts, is continuing his very important studies in the canons of criticism. In February he will deal with the analysis of the Pentateuch based on the names used for God.

In March he will show the fallacy of the critical method by applying it to more recent compositions the history of which is fully known. Professor Magoun himself is a master in this field, and his articles are of first importance. A third fine prospect ahead is a plainly stated presentation of the present scientific situation by Professor Price.

If you have not sent in your subscription for 1931, you had better do it at once. The magazine is only two dollars per year, and where else can you get more than 700 pages of accurate information and with so wide an outlook, and all from the Christian point of view as in *CHRISTIAN FAITH AND LIFE*?

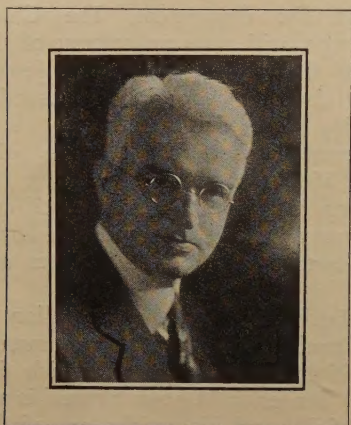
The Christian faith is the supreme value of the centuries. It is time to reassert it. Jesus Christ has been too creative not to be true. To deny Him would be like denying the sun in the solar system. To reduce Him to the size of a man would be as if we should picture the sun as a pale moon and yet expect it to illuminate and fructify the earth. The Gospel has not changed. It is not outgrown. It is only betrayed and neglected. All that is needed is to reaffirm it; its alleged intellectual difficulties will be seen to have disappeared, and its ageless power will flourish with renewed blessing to the race.

Introducing the Editorial Staff

Harold Paul Sloan, D.D.

WE take genuine pleasure in writing a sketch of the life and work of our Editor-in-Chief, Dr. Harold Paul Sloan. We confess to a feeling of profound admiration for him, but we fear he would not permit us to speak of him as enthusiastically as we would like to do. So we must confine our remarks to the bare facts of his useful life.

He was born in Westfield, N. J., December 12, 1881. His parents were T. R. and Miriam Sloan. He received his literary and theological training in the following institutions: Camden High School, University of Pennsylvania, Crozer



Taylor University, Upland, Ind., conferred upon him the degree of Doctor of Divinity. He was married April, 1909, to Ethel Buckwalter, and we know that his wife is a real helper to her husband in his church and literary work. We and Drew Theological Seminaries. From the last school he received his B.D. degree, while have been in their home, and we know how efficiently the members of the family labor together for the promotion of the cause of Christ.

Dr. Sloan is an excellent lecturer, having a powerful voice, a strong personality and a flow of thought that rivets attention and uplifts the soul. We have heard him a number of times with great profit. He has lectured extensively at colleges, theological seminaries, Bible institutes and ministers' assemblies.

We are thankful to God that Dr. Sloan can say, when the call to the ministry of the Word came to him, "I was not disobedient to the heavenly vision." Just when this call came to him, we do not have the data at hand to say,

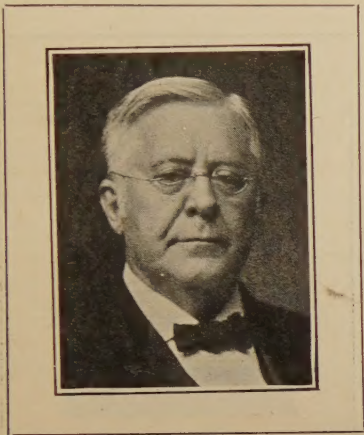
but he was ordained to the Methodist ministry in 1904, and has been a member of the New Jersey Conference ever since. He is now the pastor of the Methodist Episcopal Church of Haddonfield, N. J. For six years he has been the editor of *The Essentialist*, a magazine which has been set for the defense of the plenary faith and which has now been merged with *The Bible Champion*, forming the present magazine, *CHRISTIAN FAITH AND LIFE*.

Dr. Sloan is the author of a number of important volumes. Among them we take much pleasure in naming the following: *The Child and the Church*; *Historic Christianity and the New Theology*; *The Christ of the Ages*; *The Apostles' Creed*; *A Study of the Biblical Supernatural*. He was elected a delegate to the General Conference of the Methodist Episcopal Church in 1920, 1924 and 1928. He is a member of the Advisory Council of the League of Evangelical Students; a director of the American Tract Society. Theologically he desires to be known as an evangelical, one who holds and upholds historic Christianity in its fullness; yet he believes in true progress. He is also a friend of true science, and believes in its perfect concord with genuine Biblical theology. He is a man of rugged and stalwart faith, and never lacks the courage to make his principles known. Yet he has a kindly and sympathetic spirit. He is a controversialist, but one who cherishes no rancor.—Leander S. Keyser.

Bishop Horace M. DuBose, D.D., LL.D.

BISHOP DU BOSE, one of the best informed men among American churchmen, was born on a cotton plantation (Warwick), in Choctaw Co., Alabama, November 7, 1858. His father was a local Methodist preacher, and a man of good fortune. After attending several primary schools, he entered, near his thirteenth year, the Waynesboro (Mississippi) Academy, kept by John West, A.M., an alumnus of the University of Alabama, whose training largely had been conducted by Seth Mellen, who in turn had been trained by Mark Hopkins. It is the boast of Bishop DuBose that he is in the succession of Mark Hopkins' "log," appraised by President Garfield being but two sittings removed from that celebrated educator. After his course in this academy, young DuBose studied languages under tutors, and systemati-

cally pursued a course in the classics, as also in the literature of art and painting. Later, he took up a study of science, particularly that of



geology, with leads into biology and ontology. In early middle life he began seriously the study of archaeology, making practical researches in the fields of Amerind civilization, in Western America and Mexico. This finally led to his making a specialty of Bible archaeology and criticism, which engagement has occupied his efforts, aside from official duties, during the past twenty-five years. He has visited the chief centers of Bible antiquity in the ancient Orient, and has been personally interested in the uncovering of the ruins of Shechem, the city of the Israelitish patriarchs.

He has written a number of books, some of them on literary subjects, verse, fiction and essays. Others are religious, biographical and discusional titles, as *A Supplemental History of Methodism*, *Life of Asbury*, *Symbol of Methodism*, *Consciousness of Jesus*, *Crisis of Criticism* and *The Bible and the Ages*.

Before election to the Episcopacy, besides a long service in the pastorate, he was Book Editor for his denomination and Editor of *The Methodist Quarterly Review*. Earlier, he served as Secretary of Epworth Leagues and Editor of *The Epworth Era*. For many years past, he has constantly contributed to the denominational and secular press and to a number of reviews and magazines. He was elected Bishop in 1918. As an ecclesiastical leader, he is at once a brother and a statesman. He endears himself to those who know him, and yet never at the cost of absolutely frank and fearless leadership. He never pussyfoots. He stands four-square. When others hesitate, he acts. He stands alone, if need be, untroubled by his solitude, waiting

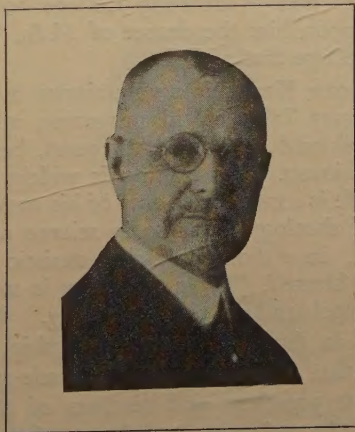
until in the providence of God, other men rally around him. CHRISTIAN FAITH AND LIFE is honored to have the support of this great man.

In his department, that of *Christian Evidences*, the Bishop is planning a series of articles of very great importance. They are a fundamental presentation of the Christian religion. They will be searching in thought and yet will constantly have regard for the fact that they are intended for the lay as well as for the clerical mind. They will be within the reach of all because of the simplicity of their putting, but still, nevertheless, be profound enough to satisfy the most searching thinker. The titles of Bishop DuBose's proposed series of articles are as follows:

Religion and the Common Mind.
Religion and the Philosophical Mind.
Pagan Elements in Extant Philosophy.
Has Christianity a Mystical Side?
The Rationale of Regeneration.
The Psychology of Religious Experience.
The Historic Basis of Protestantism.
The Philosophical Basis of Protestantism.
Are the Gospels Logical As Literature?
St. Paul and Contemporary Philosophy.
The Fourth Gospel and Gnosticism.
The Apocalypse and Greek Thought.

George H. Neal, D.D.

GEORGE H. NEAL, D.D., is one of the best known ministers in his denomination in New Jersey. He was educated at Pennington Seminary in the old days and has had a most distinguished ministry in his native state.



His father before him was a minister. Dr. Neal quickly came to the front, becoming pastor of Broadway Church, Camden, when it was at the

height of its tremendous influence. Since then he has served a number of the foremost churches of Southern New Jersey. He is a wide reader, a clear incisive thinker. He has the gift of putting things. In public discourse some of his tremendous figures lift his hearers to great heights of emotional exaltation. Dr. Neal is widely in demand for special preaching services, and often shares the platform with other men of church-wide recognition. As minister of his church at Atlantic City, he made for himself a wide reputation among the visitors to the resort as a preacher of courage, conviction, information and eloquence.

Leander S. Keyser, M.A., D.D.

PROFESSOR KEYSER edits two departments of CHRISTIAN FAITH AND LIFE, that of *Current Religious Thought* and the *Library Table*. For nineteen years now he has been in charge of the department of Systematic Theology at Hamma Divinity School, Springfield, Ohio. Professor Keyser was born in Tuscarawas County, Ohio, where he lived on a farm until he was nineteen years of age. He attended Ohio Northern University and Indiana State University. During his residence in these schools he read extensively in Darwin, Huxley and Spencer, and became very much unsettled. A definite Christian crisis rescued him from this unbelief and introduced him into the ministry of the Christian Church. He went for further study to Wittenburg Theological Seminary of the Lutheran Church (now Hamma Divinity School), from which he was graduated with degree of Bachelor in Divinity. Ohio Northern and Wittenburg College both conferred upon him the degree of M.A., Wittenburg College that of D.D.

Professor Keyser is a voluminous reader, as the *Library Table* of this magazine, which he has conducted now for many years, bears eloquent witness. His reading is widely diversified. He is a master not only of his own chosen field of theology, but also in science and philosophy. In a thoroughly characteristic way he says of himself, "My greatest joy is to preach the Gospel and to teach theology. While I believe in thorough-going scholarship, I also believe that theology ought to be made spiritual, and that preachers and teachers of theology ought to be truly regenerated men who are able to preach with unction and spiritual power." Professor Keyser has written four books in the scientific field and twelve in the field of the-

ology. A list of the titles of his works are as follows:

Bird-Dom, In Bird Land, Birds of the Rockies, Our Bird Comrades.



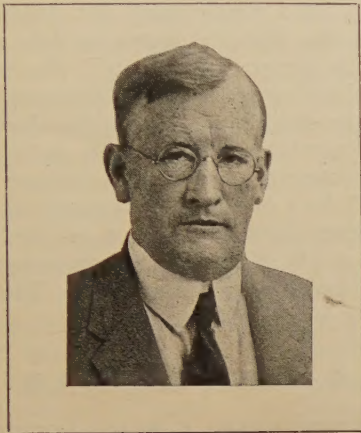
In the field of theology his *System of Christian evidences* has gone to its fifth edition. His *System of Natural Theology* to its third, and his *System of Natural Ethics* to its second. His *Philosophy of Christianity* is new as is also his *Handbook of Christian Psychology*. He has a *Manual of Christian Ethics* which is still valuable and many other smaller works. CHRISTIAN FAITH AND LIFE is honored to have the co-operation of this great man in its staff of editors.

George McCready Price, M.A.

THE subject of this sketch, Professor George McCready Price, is well known as both a scientist and a staunch upholder of "the faith once for all delivered." He has specialized in geology, on which he may be regarded as an authority; but he also has a broad knowledge of the whole field of natural science, knowing that all its branches are vitally related.

He was born in Eastern Canada in 1870, and hence has reached his sixtieth milestone; and yet, as some one says, he is "still going strong." He taught in various schools for seventeen years on the Pacific Coast. He has travelled quite extensively in this country and considerably in Europe, and everywhere has given special attention to the geological data. He has been at the head of three schools—a high school in New Brunswick, Canada, Williamsdale Academy, Nova Scotia, and Stanborough College, England. However, he is not fond of executive work, but prefers to teach geology and lecture

and write on the relationship between Christianity and science, showing how wonderfully their basic principles are correlated.



Professor Price has written a goodly number of important volumes, all of them dealing more or less with the concord between science and the Bible. Several of his earlier works are out of print. His book entitled, *Back to the Bible*, has been translated into the Japanese language, and his *Q. E. D.* into the German. His leading books, now available, are as follows: *The New Geology: A Textbook for Colleges* (1923); *Evolutionary Geology and the New Catastrophism* (1926, fourth edition); *The Phantom of Organic Evolution* (1924); *A History of Some Scientific Blunders* (1930). A new book from his pen is now in press, and will be published early in 1931. Its title will be *The Geological-Ages Hoax*.

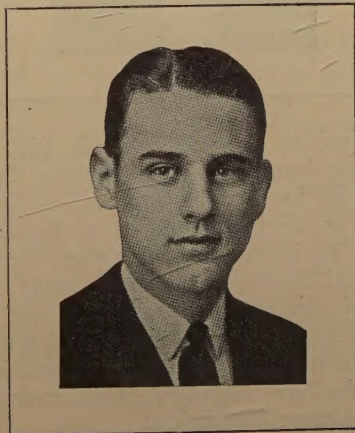
Besides his books, Professor Price has contributed articles to a number of leading magazines, among them the following: *The Bible Champion*, *The Sunday School Times*, *The Moody Bible Institute Monthly*, *The Biblical Review*, *The Princeton Theological Review*, *Bibliotheca Sacra* and *The Review of Reviews* (English).

His position as a geologist may be stated as follows: In recent times he has been the chief exponent of what is known as Catastrophism over against the Uniformitarian hypothesis, and he believes that the Noachian Deluge was the probable cause of much, if not most, of the stratified deposits. His doctrine has not been acceptable to many geologists and would-be geologists; but many students of both the Bible and geology feel convinced that it offers a more adequate explanation of the puzzles of science and religion than the former methods of trying

to harmonize the Bible and science. By a direct and painstaking examination of the geological data, Professor Price has shown in many of his publications that the fossiliferous strata of the earth's formation do not correspond to the serial order assigned by the evolutionary geologists; that very often, over wide areas, the order is reversed; that is, so-called older formations are often found lying on top of much more recent formations. This fact is one of the most telling arguments against the evolutionary theory, because the so-called "thrust faults" cannot possibly account adequately for the facts in the case. Geology evidently teaches that the various strata were laid down practically in the order in which they are known to occur today. Besides, Professor Price has found much proof of catastrophism in the geological history of the world. As a valiant defender of the Christian faith in its Biblical integrity he has won the confidence and esteem of evangelical believers. At the present time he is the professor of geology and philosophy in Emmanuel Missionary College, Berrien Springs, Michigan.—*Leander S. Keyser*.

Harold John Ockenga, A.B.

REVEREND HAROLD JOHN OCKENGA is a graduate of Taylor University, and of Westminster Theological Seminary. He was born in Chicago, Illinois, after the turn of the century. He is now doing post-graduate work at Pittsburgh University, Pittsburgh, Pa. He is a young man with a brilliant intellect, thoroughly equipped, and with a consuming faith in Jesus Christ. Through his boyhood

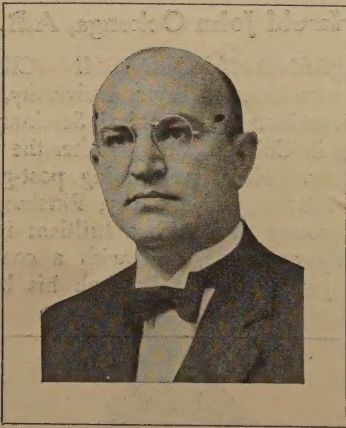


and university years he has been identified with the Methodist Episcopal Church, but his extraordinary ability brought him to the attention of

the great First Presbyterian Church in Pittsburgh, to which he received an urgent call upon his graduation from Westminster. He is now Dr. McCartney's assistant in that large field. His article on Buchmanism, published in *The Essentialist*, January, 1930, has attracted wide attention. His clear analytical mind gives promise of a life of great power and usefulness. His organization of the Young People's Department of CHRISTIAN FAITH AND LIFE has not only made it popular, so that it is used in several denominations, but has made it actually useful in building Christian faith among the young people of Protestantism. We congratulate our readers upon the opportunity which is offered to them by his editorial labors in this magazine.

Frederick Hasskarl, A.M.,B.D.

REVEREND FREDERICK HASSKARL is the minister of the Zion Lutheran Church, of Wilmington, Delaware, which he has been serving since 1921. He has a thoroughly trained and richly informed intellect, and with-



al, and greater than all, a simple faith and a consuming devotion to Jesus Christ as God and Savior. He knows Germany's radical literature as well as do the American professors who quote it. He knows something else—Germany's evangelical literature, which so many of our one-sided American professors do not know. Hasskarl stands with the Evangelical group, believing in the historical reliability and inspiration of the New Testament literature and in its Old Testament foundations.

He has a scholarly, and also a Christian background; his father, grandfather and great-grandfather were ministers of the Gospel. He was educated at Wagner College and Philadel-

phia Lutheran Theological Seminary. At Mt. Airy he came in contact with several royal Christian personalities, among them the great Schmauch and the elder Jacobs,—what an inspiration for a young man! Mr. Hasskarl has received the Master's degree in Arts and the Bachelor's degree in Divinity. His scholarly leadership is recognized in Wilmington, where he has the distinction of being President of the Wilmington Council of Churches and chairman of the committee on its daily broadcast service.

It will be a privilege from month to month to glimpse Christian currents in the life of Europe, as Mr. Hasskarl is able to present them to us. His February article will be "*The Christ Believing Jews of Europe*."

A. Wallace Copper, A.B.

THE REVEREND A. WALLACE COPPER is a young man of unusual ability and wide reading. A son of the parsonage he was educated at Temple University and Albright College. The latter institution conferred the A.B. upon him in 1927. Since then he has been studying at the Evangelical School of Theology at Reading, Pa.

During his college course, Mr. Copper had twice the distinction of being the captain of his college debating team, once at Temple and once at Albright. During both seasons he led his school in a perfect score of victories. Knowing him intimately and appreciating the search-



ing quality of his mind as well as his extraordinary application and breadth of reading these college victories do not surprise us.

An interesting distinction came to him in the

Spring a year ago. Dr. S. W. Thomas, at one time superintendent of the North District of the Philadelphia Conference, had been presented with a beautiful gold watch by the ministers of the district. After his death this watch was returned to the conference by his son with the request that it be presented to one of the young men, who could worthily carry it. The cabinet selected Mr. Copper for the unusual honor, and in accordance with their choice Dr. Milton Harold Nichols presented it to him publicly during the session of 1929.

The Editor knows no one so capable of bringing to the readers of *CHRISTIAN FAITH AND LIFE* useful items of information from a widely diversified field as this young man. His splendid intellect dips into all learning and brings forth the brightest and best nuggets of truth to enrich these pages. Preacher and Bible teacher cannot afford to miss reading a single issue of his valuable department, which is entitled *FOR YOUR SCRAP BOOK*.

Frank J. Boyer

THE subject of this sketch, who has for so many years been the owner, publisher, and managing editor of *The Bible Champion*, and its predecessors, now assumes the responsible office of business manager of our new magazine, the first issue of which is now in the reader's hands. He certainly has done his work faithfully and well, and, it must be said, at not a little sacrifice. His has been a labor of love. He has not been the publisher of the *Champion* for the sake of the shekles!

We have no data other than that he was born and always lived in the county where he now resides so far as place and time of birth are concerned. He engaged in the printing business in 1879, when he was 17 years old. His first publishing enterprise came the next year, 1880, when he began the publishing of the *Sermonizer*, a homiletical magazine. Since that date, too, he has been publishing homiletical books at intervals.

Mr. Boyer began the publishing of the *Preachers Assistant* in 1889, with the Reverend, now Bishop, S. C. Breyfogle, and the late Dr. William J. Stevenson, as editors. Because of pressure of added duties demanding his attention, Bishop Breyfogle resigned his office a year after the launching of this magazine and Dr. Stevenson continued its editor until shortly before his death, in 1895. Mr. Boyer now became sole editor and publisher of the *Preachers Assistant*.

In 1900 Mr. Boyer purchased from the Wilbur B. Ketcham Company, New York City, the *Preachers Magazine* and their entire stock of books, and at the same time consolidated



that magazine with the *Preachers Assistant*. In the course of the years he also acquired control of the *Preachers Illustrator* and the *Whitened Fields*, and merged them into his magazine.

In 1918, during the distressing war times, he agreed with the late Dr. Jay Benson Hamilton to accept his mail list and merge his magazine with the *Sermonizer*, consenting, however, at the earnest request of Dr. Hamilton, to name the merged magazine the *Bible Champion*. Dr. Hamilton continued editor until his death in January, 1920. Since that time until the issue of the December number, he has had both business and editorial control of the *Bible Champion*.

We are glad to know that so loyal and self-sacrificing a Christian man is to be connected, in so important an office, with the new magazine, and we shall pray that divine guidance may be given him.

Mr. Boyer was for years actively and officially associated with the Christian Endeavor movement—almost from the beginning of the movement—and has also held various offices in the church with which he is connected, and has been quite actively engaged in religious work in his denomination.—*Leander S. Keyser*.

* * *

The true measure of a man:
The depth of his convictions,
The breadth of his sympathies,
The height of his ideals.

Concerning Duplicate Subscriptions

AFTER reading our announcement in the December issue of the *Champion*, those of our friends who happen to be subscribers to both the *Champion* and the *Essentialist*, naturally wonder what duplicate subscription adjustments will be made.

This is the answer: Every *Champion* subscriber who has credit for subscription with the *Essentialist* will have his subscription to the CHRISTIAN FAITH AND LIFE extended on the basis of the subscription rate of the CHRISTIAN FAITH AND LIFE.

Beginning with the mailing of the February issue the Address Label will indicate the month and year to which each subscriber has credit. Please note the *date printed right after your name*. If that reads Jan.31 you will know that your subscription is paid to and including the January number, 1931; if it reads Jun31 you will know that your subscription is paid to and including the June, 1931 number; if it reads Dec31 you will know that your subscription is paid to and including the December, 1931 number; and similarly for any month and year.

There may be a few Address Labels that read Nov30 or Dec30. This would indicate that these subscriptions are *past due* and we will greatly appreciate an early renewal or an indication of their intentions.

We wish to avail ourselves of this opportunity to make a suggestion to both our old and new friends. Some of our friends evidently inadvertently overlook making renewals promptly. We beg you to bear with us when we explain to you just what this may mean to us.

This will mean that the publisher will be required to search out overdue subscriptions every month, and then address and mail to such subscribers a second reminder that his subscription has expired. And right here is where a publisher is required to waste too much money and effort, for this process requires not only the cost of postage but also cost of printed matter and the labor involved to mail these notices.

The above routine may seem a small item of expense to the uninitiated—perhaps too small to be mentioned! Our friends may see only the cost of 1½ cents for the postage stamp! But, really, right here is an item of large expense! The aggregate cost to send out these notices runs into hundreds of dollars.

If there is a single aim those who are responsible for the publication of the CHRISTIAN FAITH AND LIFE have it is to be as fair and con-

sistent with our subscribers as they know to be. We wonder if we may suggest to our friends that there will be a deficit at the end of the year 1931. May we suggest that our friends cooperate with us to reduce this deficit to a minimum by remembering to look at the date on their Address Label every month to see if their subscription needs renewing, and renew before notice of expiration is mailed them!

How many bills—postage bills, printing bills, labor cost—could be saved if all of us were of one accord to remember to do these little things we ought to be glad to attend to—and attend to promptly!—F.J.B.

The Christ of the Ages

A UNIVERSITY professor sends us this: "I have been reading and discussing your valued book *The Christ of the Ages* with a young friend of mine who is studying law. My friend read the volume through and marked the following passages for their strength and beauty as he says: *Beyond the failing natural there must be the unfailing supernatural* (p. 10). *Where the divine is seen as ethical, there is always prayer* (p. 40). *Man must in the long run find the supernatural or give way to despair* (p. 10). Speaking of first principles: *We cannot think them. We cannot think without them* (p. 27). *The Incarnation baffles and overwhelms us only when we view it with less than the soul's total light* (p. 32). *The moral majesty of the universe is reduced where men fail to believe in Jesus* (p. 102). *Atheism and Nihilism are sterile creeds* (p. 133). *Sense experience is too small for the soul—therefore the soul is under the absolute compulsion of enlarging its universe by believing* (p. 138). On the first page of your book you make this statement: *Jesus Christ is the supreme fact of history*; on your last page: *This is the Church's total fact of Christ*. What is between well justifies your conclusion."

We will mail a copy of *The Christ of the Ages*, prepaid to any one who will secure *Two* (2) New subscriptions for CHRISTIAN FAITH & LIFE at \$2.00 each. ~ Your friends will thank you for bringing our magazine to their attention. So with a little effort you will serve two good purposes. Send subscriptions to Frank J. Boyer, Publisher, Reading, Pa.

Dr. Fosdick's Attitude on Prayer for Rain

THE *Christian Century* under the date of September 10, 1930, carried a symposium of opinions on the practical value of prayer for rain. Dr. Fosdick's opinions as there presented has caused a good deal of comment. We are reprinting his position as he himself summarizes it, and adding our own reactions.

Of course prayer does not affect the weather. One truth can confidently be relied on as the issue of all reasonable thought about the world: we can expect results in a law abiding universe only when we fulfill appropriate conditions for getting them. No imaginable connection exists, that I at least can think of, between a man's inward spiritual attitude and a rain-storm, nor can the former be conceived a causative predecessor of the latter.

Evidently this still needs to be said in this benighted and uncivilized country. The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion and will be taken by many an intelligent mind as an excuse for saying, "Almost thou persuadest me to be an atheist." If belief in God is still made the basis of such primitive magic, how can observant people avoid the suspicion that faith in God is costing more than it is worth in the case of many believers?

The tragedy is that the real meanings of God are so indispensable to human welfare and the power of prayer to effect spiritual results is so indisputable and so necessary, that these ignorant travesties are disastrous to true religion.

Dr. Fosdick in this statement makes three things very clear. First, he is perfectly explicit that prayer never affects the weather; he sees no imaginable connection between the weather and man's spiritual life. Second, a thorough-going faith in the supernatural is an attitude so repugnant to him that his reaction is: "Almost thou persuadest me to be an atheist." Third, he feels that belief in the supernatural is so offensive that it is making the very idea of God more costly than it is worth.

We have a few comments on these opinions. To begin: It ought to be perfectly evident even to a dull understanding that Professor Fosdick has completely separated from Christianity. He has no more in common with historic Christianity than Buddhism or Mohammedanism has. He is a refined gentleman who accepts the ethics of Jesus with more or less fullness; but he is not in any sense a Christian thinker. The cleavage between Professor Fosdick and Christian thought is a great deal wider than that between Christianity and Judaism. The first disciples of Jesus and the Pharisees, who crucified Him, had much more in common than has this pro-

fessor in a supposedly Christian school with the religion they established, and which he is supposed to be teaching.

Dr. Fosdick says he can see no imaginable connection between man's spiritual attitude and a rain storm. Evidently he has not been able to grasp the moral significance of the story of Elijah in the Old Testament Scriptures. A very definite connection is presented there between apostasy and draught and between believing prayer and rain. Our brilliant author quite misses this, and he misses it because he does not appreciate the Bible's most fundamental truth, that of the transcendence of God. For the Bible, transcendent Deity created the universe and crowned His labors with the creation of human personality, destined to bear fully the image of His own majestic transcendence.

Dr. Fosdick has no understanding of this tremendous conception. His God is so imminent that it is difficult to conceive of Him personally; and this conception of natural law leaves no room for a distinction between it and the holiness of God. Nature's order is for him as fixed and unchanging as the law of God's character. The Biblical point of view makes a wide distinction here. For the Bible there is one absolute, final, unbreakable law—the law of the moral unity of God's Holy Trinity. This law is forever the same, forever true of God and forever binding upon men. Natural law is at best only a symbol of this divine law. In addition it is the necessary basis and condition of man's free activity. Its constancy is thus necessary to its symbolic expressiveness, and to its efficiency as providing man with a theatre and basis for his creative activity; but its constancy is not absolute; the holiness of God is the only absolute, changeless law. The transcendent God can invade the natural order by His supernaturalism; and it is not only conceivable but it is highly probable that He will do so whenever it is necessary to the realization of His own highest moral purposes.

When a man becomes deeply imbued with the idea of uniformity in nature, he is very apt to underappreciate the nobler majesty of his own free moral personality. The fact is, thorough-going naturalism when it is intellectually consistent, denies freedom. The old materialistic psychology and the new behaviorism are the inevitable consequence of consistent thinking on the basis of belief in the absolute uniformity of the natural order.

The proper conclusion of this point of view is Pantheism. The Biblical position, on the contrary, is Theism. Pantheism has no place for freedom, either in men or in God. All is law, and all law is absolute. In such a world there could be no miracles; and prayer for rain, or for any other blessing would be superstition. With such a conception of life and God, prayer must become a mere reaction of blessing which they experience who by it lift themselves into relationship with higher ideas and emotions. This is Dr. Fosdick's position. It is Pantheism, and it is remote both from the Old Testament religion and from New Testament Christianity.

In the Bible the great primary value is not physical force and law but the eternal Triune Mind, the Holy Trinity of God. God utters Himself in creation. He forever utters Himself in creation. All things that are rise ceaselessly out of His thought and will as light out of the sun. The laws of the universe are not absolute for the mind and will of the Lawgiver transcend them. At the crown of creation, God willed man; created in His own image; already in part transcendent to the mechanical order of the universe; and destined at last to experience a very much fuller transcendence.

This sublime creature God invited into moral unity and personal fellowship with Himself. The law of this proposed relationship is the law of God's own holiness, and is as absolute as His character. In the process of bringing men into obedience to this ultimate, supreme moral order, God both teaches him the majesty of law and provides him with the theatre for his own creative purposing in nature's order; but this natural order is never God's goal; it is only an instrument. If, in the program of making men holy, God's wisdom sees an advantage in invading the natural order by some supernatural He does it; and He does it as quickly as a parent would set aside the ordinary formalities of home life to achieve that which is the ideal and goal of all its formalities: the character, the success, the happiness and comfort of all the family.

One more comment. We should point out that the divergence between Christianity and this so-called Modernism which Dr. Fosdick represents is not a divergence between learning and ignorance; between science and superstition, as the liberals so constantly assert. Instead, it is a divergence arising in men's different choices in fundamental philosophy. The Modernists, when their thinking is sufficiently

acute to be conscious of its intellectual drift are Pantheists, degrading personality to a phenomenon, a manifestation within the all-enfolding order of law. Christianity, on the contrary, makes personality supreme; absolutely supreme in God, and relatively supreme in men who are already in His image and destined for the perfect fellowship of His holy freedom.

It is time this difference in fundamental philosophy was recognized for what it is. To speak, as Dr. Fosdick does, of the opinions of other men, his intellectual peers, as "these ignorant travesties" does only himself discredit. Either he was blinded by the fury of some narrow partisanship or else he was the dupe of his own philosophy, failing to understand that men are fundamentally pantheistic or theistic just as they choose, and not because of any compulsion either in science or reason. The man who thinks he can demonstrate his philosophy is but poorly informed. The man who knows his philosophy is simply his chosen venture as intellectually, morally and spiritually he faces the vast mystery of life,—the man, I say, who knows this ought never to be betrayed into the unseemliness of ridiculing an opinion which he is aware cannot be disproved and of calling such an opinion ignorant simply because it runs counter to his own.

Personally, I could pray eagerly for rain only under the circumstance that I felt I did deeply understand God's providential order. I would not care to lift my little personal desire with insistence in prayer because my point of view is inevitably very limited. But, if I could feel that God in His wisdom waited to bless us with rain and our hearts with the blessedness of answered prayer through the gift of rain, I could pray for it and pray for it with confidence.—H.P.S.

* * *

Kind Words Unspoken

How many kind thoughts die unborn; how many kind words are stifled unspoken! Hearts hunger for a word of appreciation and praise, and would leap for gladness, if they knew the kindness that others feel toward them; but while they plod on in doubt and darkness, we stifle kindly aspirations, and the cheering thought and sympathizing word die within our hearts and make no sign. Why need we be so reticent concerning things that are good? Most people are outspoken enough when angry or discontented.—*Hastings Birthday Book*, p. 110.

Our Thanksgiving Tribute

THIS is Thanksgiving Day! Gratitude has been defined as "the music of the heart when its chords have been swept by kindness." We remember, with heartfelt gratitude, the great kindness of our Heavenly Father that has swept the chords of our life all these years. We may not be able to recount all His mercies, for we are still mortal. But we recall many of them. And how precious, how sweet! We return soulful thanks to the Great Giver of all good.

In His mercy God has permitted us to round out fifty successive, uninterrupted years of service. Through all these years it was our great privilege to be connected with publishing interests, and to direct the editorial policies of several homiletical and religious periodicals and books. It gives us great satisfaction to know that not once in all these years did we entertain a thought of questioning the guidance of an over-ruling Providence.

Our associates through all these years, to whom we owe so much, have been many. Their service was always unselfish—they were glad for the opportunity to reach an audience still larger than the one they regularly served. More than one thousand ministers and scholars helped us to make the *Preachers Assistant* so prominent a magazine, with a large circulation considering the class to which it belonged. Many of these men were outstanding ministers and scholars of those days. The number of contributors to the *Sermonizer* was no less than those contributing to the *Preachers Assistant*.

How I wish I could name and meet them all and thank each one individually!

It makes us pause in solemn thought when we recall how many of these faithful servants the Lord has called from their earthly labor to their heavenly reward.

The last thirteen years have been especially blessed years to remember. Always we have been surrounded by a splendid body of men to offer every service they could render; and with quite a number of laymen who found it in their hearts to assist with their counsel. We would be ungrateful, indeed, if we permitted this opportunity to pass without at least making an effort to acknowledge our great obligations to all these men of God.

When Dr. Jay Benson Hamilton was called home, Dr. William H. Bates and the writer became quite chummy, and all problems too deep for the writer were gladly accepted by

our dear friend for solution. He was a scholar, a student, and a gifted defender of the faith.

With Dr. Bates came another quartette of talented and willing servants, placing their offering on the altar. They were Dr. Luther T. Townsend, Dr. Herbert W. Magoun, Dr. David James Burrell, and Dr. Leander S. Keyser. Dr. Magoun not only was a valuable contributor, but he has read every word of proof that went to make up each issue of the *Bible Champion* for over seventeen years, and has again offered the same service for CHRISTIAN FAITH AND LIFE. Only a publisher can fully appreciate such service.

After Dr. Bates was called home, the Lord again came to our help and found our dear Dr. Keyser to fit into Dr. Bates' place. And what a valuable service Dr. Keyser has rendered to the *Champion* and its friends these last ten years! In the aggregate Dr. Keyser has contributed more than 2,000 pages of as pure and unadulterated and edifying religious literature as is to be found in any periodical. His editorials and Notes and Comments always were timely and thoughtful and he has few, if any, equals as a Book Reviewer.

We are under great and lasting obligations to Dr. Keyser for his untiring efforts to serve the *Champion*, and we deeply feel our obligations to him.

Then also we keenly feel our obligations to our dear friends, Dr. A. Z. Conrad, Dr. T. C. Horton, Dr. Harold Paul Sloan, Philip Mauro, and Dr. David S. Kennedy; also to Dr. A. William Lewis, who has contributed more than 600 sermonettes to the *Champion*; also to Canon Dyson Hague, and to Professor George McCready Price, and to Dr. William E. Biedewolf, and to Dr. Arthur I. Brown, and to Dr. Thomas H. Nelson, and to all our other Contributing Editors and contributors.

We owe these brethren a great deal more than we can express in words though there is no limit to our inner desire to render suitable expression of appreciation.

We find ourselves absolutely unable to repay our obligations to all these friends and so we commend all of them to the tender love and care of our Elder Brother, the Lord Jesus Christ, knowing that He will richly reward them for all their kindness to us and their abundant labors for the extension of His kingdom on earth.—Frank J. Boyer.

Current Religious Thought

PROFESSOR LEANDER S. KEYSER, A.M., D.D.

Paul's Old Testament

No! Paul was not a dissecting critic of the Old Testament. In one place, referring to the Old Testament, he wrote in this vigorous way: "All Scripture is God-breathed, and is profitable for instruction," etc. (2 Tim. 3:16,17). When he stood before Felix, he bore unequivocal testimony to the Old Testament, saying: "But this I confess unto thee, that, after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets" (Acts 24:14). Note his "all things" in this quotation. Paul was not a parcelling critic.

Our Lord's Virgin Birth

It is a pity that Dr. H. R. Mackintosh, of Edinburgh, Scotland, the author of a valuable work on "The Doctrine of the Person of Jesus Christ," cannot get himself straightened out on the virgin birth of our Lord. In a recent number of *The British Weekly* he says that Dr. J. Gresham Machen has not "done full justice to the fact that, outside the narratives of St. Matthew and St. Luke, the New Testament is completely silent" concerning the virgin birth of Christ. But there are many things of importance that appear only once in the Bible. Some of the most vital of the beatitudes are found only in Matthew. The parable of the prodigal son appears only in the gospel according to Luke. Does that mean that our Lord never spoke that parable? If the Bible is divinely inspired, as the evangelical church believes, then the virgin birth of Christ, even though described only by two of the evangelists, must be a historical fact.

The Why of the Virgin Birth

Let us say it again, although it has been said before: That kind of a conception and birth alone insured the sinlessness of Christ's human nature. Begotten by the Holy Ghost in the seminal being of the virgin, that act would prevent the transmission of inherited sin. With this agrees the Scripture: . . . "therefore that holy thing which shall be born of thee shall

be called the Son of God" (Luke 1:35). Again, the virgin birth assures believers of the true deity, as well as the true humanity, of Christ. Had He been generated in the natural way, He would have been a human person; but, since He was a divine person ensphered by the Holy Spirit in human nature in the seminal being of the Virgin Mary, we know that He was both divine and human. Yes He was the divine person of the Son of God incarnate in human nature. Thus it could be truly said of Him that He "became flesh (human) and tabernacled among us" (John 1:14). How else could there have been a true incarnation of a divine person?

Meaning of the Atonement

A lengthy and most searching review of Dr. Robert E. Speer's book, "Some Living Issues," appears in the October number of *Christianity Today*, Philadelphia, Pa., that stalwart and outspoken paper edited by Dr. Samuel G. Craig. The review is written by Dr. J. Gresham Machen, of Westminster Theological Seminary. Dr. Speer says of the atonement which Christ wrought for mankind, "We do not know how." To this Dr. Machen replies: "Praise be to God, we *do* know how. There are many things that we do not know. But one thing, thank God, we do know; we do know that the Lord Jesus Christ took upon Himself the just penalty of our sins and bare it in our stead upon the cross." That is the true Biblical doctrine of substitution. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13); "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (Pet. 3:18); "For Him who knew no sin He hath made to be sin for us; that we might be made the righteousness of God in Him" (2 Cor. 5:21). All this means substitution.

Why the Substitutional Atonement

To those who deny the substitutional atonement we would kindly put a few pointed questions: From what did Christ deliver us sinners? From what did we need deliverance?

Was it not from the just penalty of the law of justice? If He had not come to save us, would we not have had to endure the penal consequences of our offenses? Then what did Christ do for us? What only could He have done? Did not *He* have to suffer the penal consequences of our sins in order to save *us* from enduring them? Christ suffered for us? What did He suffer? Why did He suffer? What is the *rationale* of it all? Did the Son of God come into this world, assume our human nature, and suffer and die upon the cross for some vague and indeterminate purpose which nobody understands? Nay, verily! "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Thanks be to God, "He was wounded for our transgressions; He was bruised for our iniquities" (Isa. 53:5).

Changing Science

A remarkable acknowledgment was recently made by a noted scientist, Dr. W. R. Whitney, a director of research in matters electrical. He said: "We move from one theory to the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems . . . Today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand fixed. No scientific conception can stand still. All is in motion. The will of God, the law which we discover, but cannot understand—that alone is final." All this being true, it behooves some men of science to be more modest and less dogmatic than they are.

A Reverent Scientist

In one of the leading New York papers we read the following, which is part of an editorial: A Princeton professor, in beginning a scientific experiment, was wont to say: "We are about to ask God a question." What a charm and incentive it gives to true scientific investigation when one believes and realizes that he is simply "thinking God's thoughts after Him;" when he can see that the supreme and infinite Personality has always gone before to make the pursuit of His ways and His wisdom possible. Even in solving an intricate problem in higher mathematics, the Christian theist cognizes the fact with gladness that the Supreme Mathematician has gone before him, has constructed the

universe on mathematical principles, and has endowed man's mind with the capacity for solving such problems. If all people who seek an education would realize this inspiring fact, a better day for our world would speedily come.

The Word and the Spirit

Here is a choice bit of true doctrine from the sainted George Muller, of Bristol, England, the Christian philanthropist: "The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them."

* * *

Questions Suggested by a Modernist Address

PROF. JOHN ALFRED FAULKNER, D.D., LL.D

1. Was there anything original in Kant's doctrine of personality? Was it not already in Christianity?
2. Was not both this doctrine and related doctrine of social obligation recognized by Christ and apostles?
3. Did not mediaeval Christianity with all its faults have a social emphasis? Much more Methodist Christianity even under Wesley?
4. Whether there are or are not Platonic elements in John's Gospel, does that mean that the apostle could not have written it?
5. Is not the evidence of the Johannine authorship of the fourth Gospel so ample and unanimous in the early Church that it is hardly fair to give the impression to the non-expert that it is in the same line with the epistle to the Hebrews, the evidence of whose Pauline authorship was neither ample nor unanimous?
6. Does not the Christian doctrine of Trinity (when properly understood) fit in so well with Scripture, reason and Christian experience that it is exceedingly misleading to put it on the same line with the Roman Catholic doctrine of transubstantiation?
7. If the so called social note in theology is so important and ruling, why should it not be the expression of a fact in the life of God, a fact which is set forth in the Christian idea of Trinity?
8. Granting—as everybody does—that there are rabbinic elements in Paul—two or three unimportant passages—does that detract from

the religious values of his main teachings? Where did he get these?

9. (a) Granting that Paul was cultured, that Luther went into an Augustinian (not Benedictine) cloister, that Wesley went to Oxford (not Cambridge), etc., was not that a part of the providential order of the world, and thus made and makes their work and witness more valuable rather than less so? (b) But as to the real value of their and other's work and witness is not the best test—outside of history, etc.—conformity to Christ and apostles?

10. Does the fact that a teacher has disciples (say Ritschl) make valid teachings that are inherently invalid?

11. Since the doctrine of sacrificial love was both taught and exemplified before Christ came and since He came (*i.e.* independently of Him), how does that doctrine make Christ's uniqueness?

12. Granting—as everybody does—that theological thinking, like all other, must necessarily be influenced by contemporary thought—forms in substance or expression or both, how would you guard such thinking from becoming unchristian or non-christian? In other words, since even the most 'liberal' man in so called orthodox churches does not follow all the 'trend of modern thought,' what is the true test?

The Unity of the Blessed Holy Trinity

HOYT F. HILL, D.D.

REFERRING to Dr. Sloan's article in the September issue of *The Essentialist*, page 161, I wish to put myself on record as being in perfect agreement with his statement that the Christian Church does not affirm threeness and unity of God in the same sense . . . there are disclosed three centers of self-consciousness that are co-equal and co-eternal.

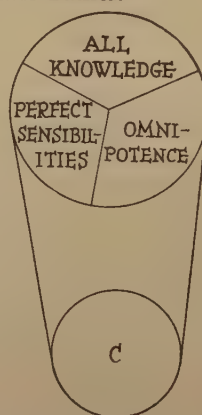
As clear and unassailable as is his statement of the teaching, it seems to me that a further word concerning the *basis* of the unity of the Holy Trinity may help the faith of some who now find it difficult to accept the Bible statements which reveal three "co-equal and co-eternal" selves in the Godhead. Many honest students hesitate to accept what appears to them to be unreasonable, even though it may be taught in the Bible. May we not help such students by some further consideration of the basis of the unity of the Trinity?

ALL CHRISTIANS AGREE

Christian students of every stripe will agree that the only God they can worship, love and serve must be,

- (a) Eternal;
- (b) All-knowing or omniscient;
- (c) Perfect in all his attitudes;
- (d) Omnipotent or at least powerful enough to do all that need be done to maintain His universe and care for all His creatures. In short the Christian's God must be a self or selves perfect, eternal and supreme. Possibly a dia-

gram may help to visualize what we believe about God—The Father.



We believe that in him, as in us, there is a center of his being which we call "self-consciousness" (C). Christians everywhere believe that in this center of God's being there is continually registered all He knows and that includes the knowledge of all that has ever been, is now or ever will be (All knowledge). Christians all also believe that God's feelings and attitudes are perfect and that they also register in this "center" of his wondrous self (Perfect sensibilities). Again Christians everywhere believe that God has power to do. This sense of power registers in his "self-consciousness" (Omnipotence).

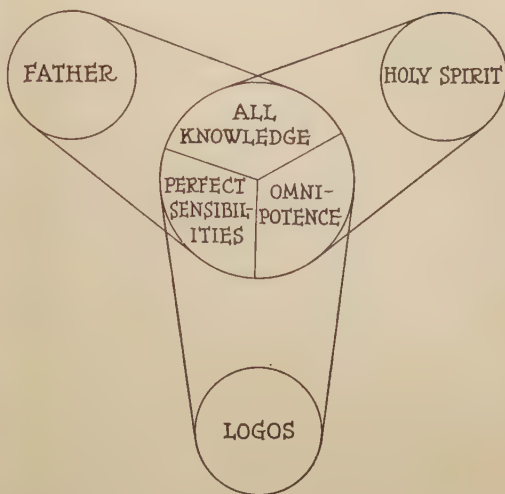
WHERE MANY CHRISTIANS DIFFER

Thus far all Christians agree in their conception of God. The Arians of the fourth cen-

tury and the International Bible Students of the twentieth century agree in the above view as respects the Father; but they teach that the Logos is the first created being. The Socinianism of the sixteenth century and organized Unitarianism which dates from the eighteenth century agree in the view that there is but one perfect, eternal and supreme self in the Godhead. The one-person-God idea has been found in the Christian Church from the beginning. It is the persistence of this notion that has precipitated the Modernist-Fundamentalist controversy of our day. The teaching of Sabellius in the third century somewhat improved by Schleiermacher (1768-1834) and William Newton Clarke (1841-1912) must be classed with that of Arius and Socinius as far as the question of a one or a three person God is concerned.

We have confused many by our persistent habit of speaking of the Godhead in the singular number. Of course God is one: but not one self. There are "three centers of self-consciousness that are co-equal and co-eternal." Many say, "He" and "Him" and "His" when they evidently refer to the entire Trinity. Far better say, as Moses did, "And God said, 'Let us make man in our image, after our likeness'" (Gen. i:26). In our public prayers (and I suppose also in private) we pray to God as one self and close by saying, "All this we ask in his name." But what is "His name?" Probably Jesus Christ. But is not Jesus Christ God, as well as the one to whom we have been praying? Very many when asked this question will reply, "He is the Son of God."

Probably the word "substance" as used in the English rendering of the creeds may have confused some. The Greek fathers in the early church, as Dr. Sloan has suggested, held that Logos was the same in "Being" as the Father. *Homoousios* is derived from the two Greek words: *Homos* which means the same, as these words were used by the Arians and their opponents, and the other word *ousia*, which is derived from the participle of the verb to be. Thus for the Greek leaders of the early church the idea that the "persons" of the Holy Trinity were one "substance" had no existence. This notion came through the use of the word *substantia* by the Latins. For these early Christians God was one in being and in this "Being" there are three selves revealed to man (identical in their mode of being, *homo ousia*).



PERFECT SELVES MUST CONSTITUTE A UNITY

A little reflection will convince any logical mind that two or more perfect selves (or to use Dr. Sloan's expression "centers of self-consciousness") must be a unity in their knowledge, love and power. Should there be, in the selves of Deity, powers of which we know nothing, it seems reasonable to infer that unity must be the necessary mode of being for perfect selves whatever their capacities or powers.

We, humans, are finite selves. Every finite self finds an unknown region in every other self. Therefore we are inclined to conclude that every self is separate from every other self. Yet we believe that "Jehovah knoweth the thoughts of man" (Ps. 94:11). It ought not, then, to be difficult to understand that the Holy "Spirit (the Third Person of the Trinity) searches all things, yea, the deep things of God" (1 Cor. 2:10). Because the selves of the Holy Trinity are eternal, perfect, and infinite in every faculty and power there can be nothing that actually separates one of them from the other. Each knows all that the others know. Each feels as the others feel. One can do nothing without calling forth a very actual kind of co-operation on the part of the others. So Jesus Christ said truly, "What things soever He (the Father) doeth, these the Son doeth in like manner" (John 5:19). "My Father worketh even until now and I work" (John 5:17). The Jews understood that in this statement he made himself equal with God. The three selves in the Godhead cover the very same spheres of knowledge, love and power. We will illustrate this identical and perfect unity of the spheres they cover by the following diagram.

The "centers of self-consciousness" of the

Father, the Logos and of the Holy Spirit are distinct; but because the realm covered by each is identical with the realm covered by the others there can be no separation. And these distinct self-consciousnesses are seen to be the most perfect spiritual unity conceivable. This is not polytheism; it is the most perfect theistic unity. There are no warring selves here. Here is no variance. Unity (oneness) is secured both by their perfections and by the fact that the realm of being of each of the selves of the Godhead is identical.

This view of the historic faith of the Church, to my mind, lays the foundation for "a new rationale (of the person of Jesus Christ) which will be loyal to the old emphasis;" for which the celebrated professor in one of our Methodist Theological Seminaries says "we are looking." In some future issue of CHRISTIAN FAITH AND LIFE the writer may develop the rationale of the incarnation which naturally grows out of his view of the unity of the Holy Trinity.

Syracuse, New York.

Will Durant--Man and Writer

By C. H. BUCHANAN, D.D.

IT IS seldom the case that one steps into prominence as early in life as has Will Durant; and few men seem to deserve it more than he. His *Story of Philosophy* made his fame. Few books of the kind are better written or show more painstaking research. Whenever before has a philosophy had such a phenomenal sale at five dollars a copy, reaching 60,000 copies? Think of \$300,000 being paid out for a book of that nature, and its readers have by no means been limited to the 60,000 sales, in this busy age of light reading! Of Durant it can be said as was said of William James: "He makes philosophy read like romance."

Mr. Durant was born at North Adams, Mass., in 1885. He was educated first by French Catholic nuns in his native town, then by Jesuits at St. Peter's college, Jersey City, N. J., where in 1907 he received the Bachelor of Arts degree. For a while he was engaged in reporting for the *New York Evening Journal*. Then we find him teaching Latin, French, German and English in Seaton Hall, South Orange, N. J. In 1912 he was touring Europe with Allen Freeman. Later he became Student Lecturer in Psychology at Columbia University. But when the United States went into the World War and the young men were pressed into service, he was left without a class, and the University dropped him from its lecture roll. During Wilson's second campaign he was an enthusiastic lecturer for democracy. While at Columbia, he married a bright girl under sixteen years old, he himself being about thirty. He received his degree of Doctor of Philosophy from the Columbia University in 1916.

Being set adrift in the world, he went into

that period of abandonment, so common with many students of advanced learning. First he abandoned the political party in which he had been an enthusiast, and became a confirmed socialist; next he abandoned the church of his childhood. Last of all he abandoned the Christianity which had nurtured and educated him, and became an agnostic. It would be difficult to find a more distressing confession than that made by himself in his book entitled *Transition* (p. 314), a book which is largely of a biographical nature, in which he says:

I tried to believe, but I could not, that there is another life after this weakening frame shall break. What a consolation this must be, I thought, to all those who see death! I might have faced the matter more cheerfully had I not known this believing hope in my childhood days. It had gone from me, and nothing had taken its place. I was left empty and desolate. I belonged to the Great Sadness.

As the results of such surrender of faith he says: "All men's hopes are false. All must die, and every heart must break." A very natural foreboding for him.

Could a more *abandoned* wail be penned? Its real background, when discovered, will account for the glaring faults cropping out here and there in his books. Like the Galileans at the feast in Jesus' day, "his speech bewrayeth him." Says he:

Christianity . . . always a voice in the wilderness, crying out for justice and brotherly love, while the world would go on with the "struggle for existence" and the "survival of the fittest"—the most acquisitive, the most progressive, the most masterly, the cruelist and the most murderous.

One can readily read between the lines and easily decipher the source of his troubles and the occasion of his much drifting in the matter

of beliefs. He has been unguarded in his reading, over-fed on philosophy, lived too much in the mental realm to the neglect of his naturally warm heart; and, worst of all, he has taken up with that most dangerous philosophy called "evolution;" and this has been his undoing and accounts for many of his idiosyncrasies. This will explain his abandonment of the religious hopes of his childhood.

MR. DURANT AS A PHILOSOPHER

That Mr. Durant is pre-eminently a philosopher will readily be seen in his *Story of Philosophy*, in which he makes philosophy to be not only interesting but human. This is easily his greatest book, on which he spent eleven years in preparation and three years in writing. But with all its greatness, there are defects in it which one would devoutly wish were not there. But no writer is perfect. In any line it is most difficult for a writer, especially a young and enthusiastic one, to eliminate himself and remaining non-partisan, to present the thoughts of others just as they were written, uncolored *in toto*.

Mr. Durant sweeps the entire gamut of philosophy, from the Grecian masters down. But of the modern writers those of a skeptical trend seem to capitulate him. It is difficult to see why he should give fifty-one pages to Nietzsche, fifty-four to Schopenhauer—both atheists—and fifty-six to Voltaire. Yet not a line does he give to Victor Cousin, Sir William Hamilton, George T. Ladd or Borden P. Bowne. Yet these latter were Christian minds of the finest mould.

Why make a hero of Voltaire? Thomas Carlyle¹ contends that he was a failure in every line he attempted—a failure as play-writer, as a literateur, and as a philosopher. This latter's crown he most ardently strove to win, but failed. Why glorify such a man? All his life he was a deceiver, he wrote under a *nom de plume*, was never married, but lived on familiar terms with another man's wife, Marchioness Chatelet, whom he followed from city to city like a pet poodle. When she died, her husband stood on one side of the bed and he on the other, and he wept aloud, shedding tears the more copiously of the two. He abused the church most furiously, then late in life sought a cardinal's cap, and was refused. Deception followed him to the last. Dying in Paris, he was denied burial in the city, and being propped up in a carriage, he was hauled out as one alive,

and buried elsewhere. Yet this is the man Durant and others of that school would make into a hero. Why give fifty-six pages to him?

Skeptical writers seem to fascinate Durant. Rarely is one overlooked down to Bertrand Russel and John Dewey, the modern Hume. In his *Mansion of Philosophy*, the ghost of Nietzsche bobs up no less than forty times. From reading after him one might conclude that only atheists and skeptics had ever written anything worth while. The sentiments of such writers, while not given as his own, constantly mar his pages. He seems to be most familiar with and fascinated by such writers. He gathers up many of the unbecoming things said against the Bible and Christianity, while the noble and heroic Christian writers are passed by in painful silence. He delights to tell the discouraging things about present-day Christianity, and the meager attendance on public worship in New York, forgetting that New York is quite a heathen city, and by no means a cross section of Christianity.

PERSONAL PREJUDICE SHOWN

In the writings of so capable a man as Mr. Durant one would expect to find, not only clear statements, but truth most impartially told. But in this respect one is at times greatly disappointed.

In his *Mansion of Philosophy* (p. 565) is found this unqualified statement: "The Reformation caused the Inquisition!" Any seventh grade school-boy knows better. The Reformation began under Martin Luther in Germany, under Erasmus in Holland, Zwingli in Switzerland, and under Latimer and Cranmer in England, in the sixteenth century. On the other hand, the Inquisition was introduced into France in 1184, into Italy in 1235, into Germany in 1231, and reached its worst stage in Spain under Ferdinand and Isabella, near the close of the fifteenth century. The Spanish Inquisition was the name applied to the Satanic deeds of the so-called "Holy Tribunal," which was largely a political measure. The murderous administration of the Duke of Alva in Holland and Belgium, under whom 18,000 non-conformists were put to death, and the massacre of St. Bartholomew's Day, when 70,000 Huguenots, including women and children, were put to death in France alone, were parts of a supreme struggle to suppress an uprising caused by two centuries of tyrannical, murderous rule. Such wickedness stirred the wrath of the world, and was a chief agency in producing the

¹Essays, Voltaire, p. 38 (Chapman & Hall, London).

very thing it aimed to prevent, namely, the triumph of Protestantism.

So we find that Durant is entirely wrong—all of two centuries out of date in his statement that the "Reformation caused the Inquisition." It is surprising that he should allow such a statement to be printed in a copyrighted book. Why did he do it? Was it the result of false teachings in early days, or was it a smoke-screen to obscure facts?

MARYLAND'S LEGALIZING TOLERANCE

The foregoing is not Mr. Durant's only historic inaccuracy. In his *Mansion of Philosophy* (p. 565) he says:

Who was the first to establish freedom of worship in America? Not the Pilgrims of New England, who voted to cure Quakers with red-hot irons, but the Catholics of Maryland.

Now, this is one of those "half-truths which are the worst of lies." Maryland was the first to enact tolerance into law, but why? For truth's sake let the story be rehearsed. George Calvert, Lord Baltimore I, a liberal Catholic, saw that a wave was rising against his Church in England, and he conceived the idea of chartering a colony in America as a safe retreat for his beloved Catholics. So he appealed to Charles (the king was his old schoolmate) for a charter for the new colony. But Lord Baltimore died two months before the charter was signed. So his estate fell to Cecilius Calvert, his son, as Lord Baltimore II.

Securing the charter, he gathered two ship loads of emigrants whom he sent to the new colony, Maryland. As the ships passed Land's End, two "missionaries," or Jesuit priests, were picked up. These missionaries were very active, and before a great while the news went out that "the entire colony were converted." But the people in the New World saw that the same conditions awaited them that had given so much trouble in England, and religious troubles began in Maryland just as they were beginning to die down in England. This caused migrations to slow up, and brought alarm to Lord Baltimore lest his colonizing scheme, in which he had invested as much as \$150,000, should fail.

In 1641 complaints were made to the king, "that he had permitted a state to be formed within the state, independent in government, and secretly corrupting the ignorant and negligent in religion, against which the Parliament had arrayed itself." Lord Baltimore scented danger to his new colony, for the Jesuit activities in Maryland would complicate matters and

defeat his great colonizing scheme. So he wrote to the priests reminding them that "they were under the laws of England, and not to expect further benefits or exemptions from him than were allowed by His Majesty to other subjects in England." He advised that their proselyting activities cease, as they were operating under a charter which required "conformity to the laws of England." This checked the Jesuits' activities and quieted down matters in Maryland.

But a break was brewing between Parliament and King Charles; so in 1647 the Puritan Parliament at the height of its power, passed the "Act of Toleration, giving religious liberty to all dissenters from the established order, on condition that nothing be done against the peace of the kingdom." This checked the king's favoring the Catholics, and established amicable relations in England; and this affected Maryland, since but few people were emigrating to the New World. To offset this, Lord Baltimore in 1649 appointed William Stone, a Protestant, to the governorship of Maryland, and recommended to the General Assembly the passage of a law along the line of the Act of Toleration, adopted by the House of Commons. This resulted in the law being passed, giving religious liberty to all alike in Maryland.

Leonard Bacon, the historian, says:

Lord Baltimore was an adroit courtier, like his father before him, and while he was a good Catholic, he was a man of good sense, engaged in an enormous land scheme, and was not in the least disposed to allow his religion to interfere with business. Nothing would have brought speedier ruin to his plans than to have it suspected that his interests were run in the interest of the Roman Catholic Church, which his enemies were ready to allege. Such suspicion he took effective means to avert. (*American Christianity* p. 56-57).

In addition to this, in 1655 a contract was drawn up between Lord Baltimore and the government commissioners requiring him to "stipulate that he would never consent to the repeal of the Act of Toleration by the English Parliament in 1647." On the strength of this, Baltimore announced to those suffering from religious persecutions in New England that "all creeds would be protected in Maryland." This gave offense to the Jesuits, and there was some talk of excommunication. Yet, withal, there was but slight increase in the population of the Catholic colony.

In the light of the above-stated facts—the effort to promote a great land speculation, the Act of Toleration, the stipulation in the charter

that the laws of England would be obeyed, and the agreement with the government commissioners that Baltimore would never consent to the repeal of the Act of 1647—what right has Durant to give credit to the Roman Catholics for religious liberty in Maryland? This liberty was given by a Catholic promoter of a new colony, not as a broad religious measure, but because it was thrust upon him by the laws of England, and because it fitted into his business interests. These acts did not clash with Lord Baltimore's liberal religious views, however, nor would we detract from the excellency of that great man.

We trust that this reciting of the plain truths of history will keep the records straight in the

minds of the people, and let honor be given to whom honor is due. Surely to one with Mr. Durant's bright mind and big soul, these facts will not be unwelcome. From reading his *Transition* we were led to suspect and hope that the "transition" meant a coming back to his first love in religious matters. Surely in the atmosphere of his Long Island home, with its domestic queen and the bright daughter, who are the light of life in that home, the old-time peace of mind of his youthful days is returning. This charm he seems to have discovered on the advent of fatherhood, namely, that the soul and its emotions has resources and experiences which make life beautiful, blessed and worth living.

Richmond, Kentucky.

Present Church and Theological Situation

By MRS. CAROLINE ATWATER MASON

This article is such a strong statement of the serious doctrinal situation as it has developed in the Baptist Church that we are reproducing from the Watchman-Examiner, issue November 6, 1930, it with only slight omissions.—EDITOR.

THAT a religious transition, involving struggle, is now on in the ranks of Protestant Christianity is admitted matter of fact. Even to an outsider the process is a serious one.

The conflict, commonly phrased as between fundamentalism and modernism, might be more accurately defined as waged between simplicity and complexity, for it is the immemorial clash between the *single-fold* and the *manifold* in spiritual processes. The transition, or "passage from one place or state to another" is a familiar one. "From primordial uniformity and simplicity," said Herbert Spencer, "there takes place divergence, both of the whole and the leading parts, towards multiformity and complexity of contour."

Such is the divergence in religious thought, long unnoted, now manifest as it reaches the surface and declares itself. The change is suggested by comparing the Apostle Paul's definition of the mission of Jesus—"Christ Jesus came into the world to save sinners," with the definition of a *present-day apostle*, this being, "The mission of Jesus was the championship of personality."

In one so-called evangelical body the process of this transition impresses a non-participant as of marked significance. Essentially single-minded in its theological position originally, and for

that very reason now grown to enormous proportions in numbers as in wealth, the Baptist denomination stands today, as it has stood throughout its existence, in a unique position. Simplicity here is the keynote. One recognizes, to begin with, as a feature in the curiously unprotected structure of this, the second largest of Protestant bodies in this country, the scarcity of great historic names to conjure with. Baptists can point to no acknowledged founder or hero whose name today would be recognized as such. For the Presbyterians, John Knox; for the Congregationalists, Oliver Cromwell, John Eliot; for the Methodists, the Wesleys; for the Society of Friends (Quakers), George Fox. The Baptists often invoke the names of John Bunyan and Roger Williams as their representatives. While the latter became a convert to certain Baptist principles, he did not range himself permanently within its bounds. Bunyan stands with even less support on solid Baptist ground. But if there is a poverty in conspicuous leadership, there is leadership perhaps more worth attention in the tenacious adherence of the common man among Baptists, through three centuries, to the simplicity of an austere and colorless type of Protestantism.

Briefly to name the cardinal principles to establish and to defend which the Baptists in the seventeenth century came into existence, those were, first, *an exclusively regenerate or converted church membership, a principle which forbade admission into the church by baptism of infants; second, the literal acceptance, as obligatory, of the New Testament mode of baptism;*

third, the separation, final and complete, of church and state; fourth, the autonomy of every local church, each to be a religious democracy rejecting all centralized government; fifth, the discountenancing of sacerdotalism, sacramentalism ritual and creed.

BAPTIST GROWTH UNPARALLELED

The Baptists were not alone in their serious, however imperfect, attempt to follow in all simplicity New Testament teaching, purpose and action. Numerous sects in the seventeenth century made like experiment. But we find that, while these have remained in general small and weak numerically the Baptists in the United States have grown in numbers, wealth and influence at a rate almost unparalleled. From 1800 to 1880 their numbers doubled every twenty years. They now number more than 8,000,000. Meanwhile Baptists have invested in their educational institutions \$148,000,000, while their holdings in church and mission property in this country and in the Far East are of enormous value.

Such gain and growth became phenomenal when the absence of all "protective coloring" is taken into account. For each Baptist church seems to have been a separate unit from the first, answerable to no external authority. For nearly three centuries (Baptist history dating definitely from 1640), this body of Christians preserved and sustained in all important particulars its stern initial principles and practices, while maintaining, almost unbroken, denominational fellowship and integrity.

THE EXPLANATION OF IT

To what do Baptists owe their remarkable persistence, coherence and growth? The question inevitably arises. The response of the Baptists themselves would be to point to the Bible, "inspired and infallible, their only and sufficient rule of faith and practise." They had built their House of Life unflinchingly, immovably, in simplicity of faith, upon "the Impregnable Rock of Holy Scripture."

Thus in 1907 Professor H. C. Vedder, who then held the chair of church history in Crozer Theological Seminary, published in his *Short History of Baptists*, the following statements:

"In the judgment of men of other faiths, the most characteristic fact in the history of the Baptists during the last two centuries has been, not their rapid growth in numbers, but their marvelous continuity of belief, their orthodoxy of doctrine. It is the wonder of many members of other churches . . . that a denomination with-

out a creed . . . without central authority for preserving unity . . . that such a rope of sand should hold together at all.

"The reason of this is not far to seek; it has been the close adherence of the Baptist churches to their understanding of the teaching of the Scriptures and their loyal acceptance of this teaching as the supreme authority in all matters of religion. The Baptists from the beginning of their separate history have been fully conscious that they had no justification for a separate existence except this loyalty to what they believed the Scriptures to teach and their conviction that the teaching of the Scriptures must be followed at all costs."

Should this conviction suffer weakening, adds Dr. Vedder, "there cannot fail to be a great denominational disintegration."

But fifteen years later Dr. Vedder, still an honored and representative Baptist theologian and teacher, published *The Fundamentals of Christianity*. From this book we quote a few sentences:

"The reasoning of Paul does not fit our case, and therefore it fails to convince, especially do we revolt from his idea of sacrificial expiation. . . . Paul appeals to a state of mind that has forever passed away—at least among civilized peoples, though his theology may still be helpful to African savages, . . . The composer of the first Gospel dealt with his problem in the obvious way, by omitting the inconvenient teachings. Critical study has established that this is true."

A CHANGE IN ATTITUDE

Something has happened since the year 1907, it would seem. In the Baptist citadel of strength, simplicity, there now appears a fatal flaw, since it has become in order for Baptist teachers themselves to declare that "the Impregnable Book of Holy Scripture" is in reality "a rope of sand." If this is granted the controversy which now disturbs most evangelical Protestant bodies, bodes ill indeed to Baptists. *For them it becomes not a crisis but a crash.* If the authority and integrity of the New Testament be broken down, they are obviously of all men most miserable. Without that, as Professor Vedder said, "they have no justification for a separate existence." *How has the transformation indicated by Dr. Vedder's new position come about?*

Our author then details the corrupting of Chicago University with the naturalistic philosophy (as distinct from the Biblical and supernaturalistic) and continues:

Before Dr. Harper's death the new teaching

by the process of peaceful penetration, starting from Chicago, had reached every Baptist college and school of theology of consequence in the country.

Much more gradual was its progress among Baptists at large, however. Here great caution was demanded. The first necessity was to create a body of teachers and preachers. The rest would follow.

Two important questions arise at this point: First, What did the reconstruction of religion and theology involve? Second, Was there any preparation for its reception in the rank and file of Baptist churches?

The note of the new Biblical teaching has been suggested in the quotations from the later book of Professor Vedder, published in 1922. In the previous decade such expressions already had become familiar. *A few statements concerning doctrine and purpose quoted from associates or followers of Dr. Harper will indicate sufficiently the trend of the new teaching:*

"Out of those centers (universities) will come a new interpretation of life and religion. The church teachings cannot be cast into the mould of antiquated dogma and command respect. They must undergo the most thoroughgoing criticism and be brought before the bar of reason to answer for themselves. The New Testament story of supernatural birth, miracle, resurrection is an antiquated affair, a relic that is worthless to cultivated classes. . . . Historical science must repudiate the entire supernaturalist position. . . . The hypothesis of God has become superfluous in every science, even that of religion itself. . . . An intelligent man who now affirms his faith in miracle can hardly know what intellectual honesty means."—*Professor George B. Foster, Chicago.*

"The Bible is not now, and has not been in the past, an authority in any sense of the word."—*Professor Frank Lewis, Crozer.*

"Jesus was the child of his time, a merely human Christ, who does no more and no less than interpret to us the eternal revelation of God in human nature. . . . In foreign missions increased emphasis is being placed on the claims of the political and social future of the non-Christian peoples. . . . *The missionary enterprise is rapidly being conceived as a democratic social program.*"—*Professor G. Birney Smith, Chicago.*

"The Greeks had all that was important to religion and, in fact, Socrates and Plato were in some respects in advance of Christ."—*Professor Shorer.*

"On any sane philosophy this universe is en-

gaged in a business too vast to be solicitous about merely individual desires."—*Dr. Harry E. Fosdick.*

These glimpses into the modernist mind seem to indicate that, while those who hold these views have a perfect right so to do, they can hardly, at the same time, call themselves Baptists. *For the essentials are seen to be the rejection of the supernatural in toto, including the deity of Jesus and the authority and integrity of the Scriptures.*

Those who compose the Modernized Wing among Baptists consider themselves by no means unethical in their position. They have been, and are still, fiercely accused of "boring from within," of using their position within the denomination for purposes of propaganda subversive of the Baptist faith and the like. But a certain latitude of the use of pious stragey has always been allowed in the formative phrases of a new cult.

The insistent fling, "You are Unitarians. You have no right to call yourselves Baptists. Why do you not go where you belong?" leaves the Enlightened unperturbed, unresentful. They will bide their time. They might, indeed, execute a wholesale exodus into the Unitarian fold. They would be warmly welcomed. They are already cordially affiliated. But, they can show a more excellent way than this would be. *The present method finds endorsement among Unitarian leaders themselves, one of whom, alluding to nominally evangelical men and women who have abandoned their ancient faith but not their church membership, says:*

"A good many Unitarians are doing more good where they are than they can do anywhere else. They are undoubtedly capturing strongholds that we could never carry by direct attack. They are the modernists of Protestants who are working within the fold. . . . We want more of them and we want them where they are."

The fact that, as the Union could not exist half slave and half free, so the Baptist denomination cannot exist permanently half evangelical and half modernist is now obvious. *A break must come.* Dr. Shailer Mathews thinks ten years will bring about the necessary realignment. "The older type of Confessional Christianity," he foresees, "will not disappear immediately, but it will be increasingly ineffective. The modernist movement can hardly fail to proceed." The head of the Baptist Divinity School of Chicago knows whereof he affirms. *Modernism is at the helm in the new system of church government, as it is also in many of the*

more important so-called Baptist schools and colleges of the North. H. G. Wells mournfully says: "The Bible has lost hold, but nothing has arisen to take its place. That is the gravest aspect of the matter. It was the cement with which our western communities were built and by which they were held together."

Now how are genuine, old fashioned Baptists of the evangelical type going to meet this situation?

A few years ago a writer in the *Hibbert Journal*, perhaps with some touch of prophetic

discernment, visualized a chaos of conflicting forces and the possible outcome. He describes men's minds as "groping confusedly in a tangle of divergent and intercrossing currents. There was a vast unrest. . . . Suddenly, at the bidding of some great single mind, or rather perhaps some conspiracy of many minds stirred to their depths with forebodings of the future . . . a light has arisen. The discordant elements fall into their places, and the complexity gives way to simplicity—no mere reconciliation. It is creative."

Professor Phelps at Philadelphia Forum

FRIDAY night, December 12, Professor William Lyons Phelps, Litt.D., addressed the Philadelphia Forum. The house was crowded to its capacity. Among the many brilliant things Professor Phelps said were these two which came out in connection with questions addressed to him.

He was asked why the American people do not go to Church as generally today as they did some decades ago. In reply he said, so far as the Catholics are concerned, this is not true. In the New England city in which I grew up as a boy there were then three Catholic Churches. Today there are thirty, and in all of them the attendance is large. If the Protestant Churches would preach Christianity, or would be true to any definite religious ideas, attendance in them would be very much larger.

When Professor Phelps said this, the audience burst into an applause.

Here is a striking indication that the general public is slowly coming to realize the destructive significance of Modernism. Modernism is not an interpretation of Christianity. It is a progressive negation, an anti-religious naturalism. Its withering blight inevitably advances. At last the whole of Christianity will be surrendered, and the Son of God be made into a mere ethical philosopher; His religion a mere socializing force.

Another question that was proposed to Professor Phelps was what he thought of the Nobel Prize being awarded to Sinclair Lewis. He said he was sorry that Lewis had been awarded this prize. Lewis had been a student in his classes at Yale. He described how, when he had come there as a freshman, he had been a red-haired radical young man. Among other things to which he was opposed during his Yale days, said Professor Phelps, was college athletics.

It is an interesting circumstance that the head of the departments of English, both at Yale and Princeton should within a period of ten days express themselves in this negative way as to the Nobel Prize award. To give this prize to Mr. Sinclair Lewis cannot possibly discredit him. All it can do is discredit the judges who made the award. Mr. Lewis did himself irreparable damage in his volume, *Elmer Gantry*. That work was so coarse and yet with all so weakly conceived as to be utterly revolting. When I had finished reading it I did not hate it, I despised it. When Nero burned Rome, and Arnold sold West Point to his country's enemies, and Sinclair Lewis wrote *Elmer Gantry* they each discredited themselves almost irreparably.

* * *

After Visions Must Come Purpose

It is impossible that life can come to any good without visions. People must see high things, but if noble visions are the end they will have been in vain. Visions must come through to purposes. Men are not always on the mountain top, but they can live in the valley as those whose feet have trod the summit.

Man's will is his divinest faculty. He is most akin to God when creatively he says, "I will." It is purposing that transforms forests into cities. It is purposing that replaces barbarism with civilization and it is purposing also that crushes down our weak and self-indulging motives, replacing them with the devotion of Christ. Purposing without vision is like walking in the dark, and knowing not whither one goes. Visions without purposing is like not walking at all.

Christian Evidences

BISHOP H. M. DuBOSE, D.D., LL.D.

Religion and the Common Mind--I

THE present paper begins a series of monthly discussions on the philosophical aspects of faith and religious experience. Of course, the faith and experience referred to are those derived from the revelation contained in the Holy Scriptures. It is expected, in these papers, to show that the activities and results of sane religious thinking are related to certain, more or less, uniform philosophical processes native to the human mind. These processes will be shown to accord with, and to be subsidiary to, the movements of the divine Spirit in begetting faith and producing conformity of life.

It is nothing to the discredit of revealed truth, either as embodied in the lively oracles, or as translated into human experience, that it should be found to comport with a rote of natural reasoning. Vital theology, which is religious self interpretation, is, of necessity, a reasoned conclusion. The Scriptures close the issue of our human share and choice in religious things with the challenge: "Come now, and let us reason together." This is the charter of the common mind in its inquiry into religious truth.

The common mind, that is to say, the mind unbiased by the strained technique and the scholastic precedents of philosophy, when analyzed, illustrates, in every direction, the principle for which we are here contending, namely, that, in dealing with the truth and experience of religion, the so-described common mind is more correctly philosophical than the philosophers themselves are generally found to be. Indeed, there is an innate philosophy of the mind which is its guide into matters of elemental truth, especially that of revealed religion. The uniformity with which the common mind accepts the doctrine of transcendent divinity has led many to say that, by instinct, man is a religious animal. That, however, is a phrasing which means little, or nothing, either as science or theology. It is not the animal part of man that is religious, either by instinct or otherwise. The religious posit is in the mind, which is above the animal; while the supposed religious

instinct is not such, at all, but is a spontaneous return to the pattern of things after which the mind is made.

In the first place, it is a well accepted fact that religion is primally adapted to the common mind as herein described. Concerning the Master's ministry, it was said that the common people heard Him gladly; and to this St. Paul adds the testimony that "God hath chosen the weak things of the world to confound the things which are mighty."

The answer of the common mind to the cruth of revealed religion is not due wholly, or even preponderantly, to the constitution of the common mind; but chiefly to the nature and basic content of religion itself, to which the mind was shaped, and from which it can be turned only through perverted reasoning. It is not too much to insist that, although our humanity is warped and distressed through a universal heritage of evil, as also through individual lapses toward the baser instincts, there is a sensitiveness of our nature to which the truth makes appeal. This, of course, is not a reprobation of the tardy and refractory mind, which constitutes the crux, not to say the despair, of the evangel's call. Light, like the rain of heaven, is sent to the just and the unjust. To the most obdurate, even to those afar off, the gospel message continues its visitations.

The Christian converts of the first century were mostly of the class of the common mind. This was true both of Jews and Gentiles; not necessarily that they were of a low intellectual rating; but that they were not from the ruling or rabbinical class, as to the Jews; nor from the scholastic groups, as to the Greeks and Romans. Notable exceptions are recorded, as to both Jews and heathen; but the rule holds throughout the record. The New Testament convert gladly accepted the apostolic doctrine. With the power of paganism and the flesh once broken, and with a mind untrammelled of the prejudices which restrained the patrician and the academician, he readily and gladly accepted the truth. The difficulty of the philosophical

Greek in accepting the gospel was well illustrated in the case of the Areopagites, as a whole, who heard the preaching of St. Paul at Athens. In the light of their philosophy, the cross and the resurrection were foolishness. But that the common mind lived, repressed, behind this suffusion of pseudo-philosophy is shown by the fact that Dionysius, a member of the court of Mars' Hill, was able to answer the Spirit.

Recent history has furnished an important instance of the frankness and simplicity of heathen converts in accepting Christianity as being inseparable from the doctrine of the Godhood of Jesus the Christ. After his baptism, Kiang-Kai-Shek, president of the Chinese republic, being asked his reason for embracing Christianity, briefly answered: "I have always felt the need of a God like Jesus the Christ." The value of this confession is not only the frankness and heartiness with which it was made; but also in what it testifies to as the inevitable conclusion of a heathen mind uncompromised of so called Christian criticism, when the gospel is fully presented. The Christian revelation is seen by the healthy minded heathen convert as a connected and logical whole, and is answered by his intellectual self from a back ground of perception which St. Paul describes as becoming to the heathen "a law . . . written in their hearts . . . their thoughts the meanwhile accusing or else accusing or else excusing one-another."

Strong proof of the existence of this law is found in the testimony of the Roman official who when, in the hour of the Crucifixion, he saw displays of supernatural power exclaimed: "Truly this was the Son of God." Within him was the intellectual certification of the law of divine cause and effect. It is not a pagan gift; but a universal endowment of the mind. This law, being to the heathen the basis of divine justification, must have vital relation to the evangel and its doctrines, when the evangel is effectively brought to bear.

In Christian lands, the common mind, as here understood, is largely free from critical entanglements, persistent and flagrant as have been the onsets of pragmatism. Where destructive criticism has affected the faith and experience of the non-technical Christian mind, the cause is seen to be confusion, rather than conviction or the instigation of a counter thinking. The unbiased mind may suffer suspension of its religious faith; but, so long as it remains unbiased, it can find no place for articulated unbelief.

It is my mature conviction that a very large body of Christians today are in the state described in the paragraph above, not persuaded against the truth of the traditional gospel, but disaffected through a bald and destructive form of false thinking, in evidence in many pulpits, in large sections of the religious press and in the teaching in some seminaries and universities. It is the captivity of the common mind.

It is significant, in this connection, that the common mind is found to be hospitable to mystery as related to revelation. This hospitality is neither superstition, nor the root of it; but it is the disclosing of that affinity set between the mind of man which looks up and the activities beyond sense which look down. Into this category fall the Galilean miracles.

The common mind is sympathetic and emotional, and these make it the native soil of religious conviction and growth. The prophecies were rooted therein, and the history of the Messianic kingdom, as also the finalities of true learning and philosophy are to be furthered by it. The common mind is the mind which has not been falsely educated out of its birthright; and this is not to say that it is devoid of culture, or even short in the graces of letters. It is only a question of the character of the culture of which it is possessed. True education must take direction from the nature given bent of the common mind, which is the maturity of the mind which obtains when "heaven lies about us in our infancy."

For a type of the cultured commoner of the truths involved in personal faith, no better precedent can be cited than that of Theophilus, the friend and correspondent of Luke. A child of the schools, it is evident that he had divested himself of the prejudices and difficulties of his station to become a catechumen, a little child, in receiving the truth. This act of his personality sheds a definitive light on the story of the Acts. The first fruits of the story are exhibited in the Book's dedication.

As we have seen, already, the common mind reacts to the authority of doctrines, as they become the categories of the highest thinking and experience. The recovery of the heritage of our Christian faith, as embodied in the doctrines of the gospel, is with the common people of our connections. The Virgin Birth, the Bodily Resurrection, the Atonement and the triumph of the Messianic Kingdom revert in their call to the mind of simplicity and frankness which obtained when "the common people heard him gladly."

Nashville, Tenn.

Current Scientific Discoveries

BY PROFESSOR GEORGE MCCREADY PRICE, A.M.

Some Facts about the Geological "Ages"

THE development theory, usually called the theory of organic evolution, is a vexed because a complicated question. But it has one key which will always bring order out of all the confusion, and will always enable Christian people to get their bearings amid the perplexities of the subject as usually presented. This key is the geological one. For the familiar geological outline of many long successive "ages," each marked by its characteristic types of fossil life, is the one indispensable background for every scheme of evolution whatever. And if these geological "ages" are in any way under suspicion as to their reliability and their actuality, then the entire theory is just to that extent placed under a cloud. While if these geological "ages" can be proved to be a real fiction, a myth, then the entire scheme of organic evolution thereby tumbles like the proverbial house of cards.

As preliminary to the main portion of this paper, I wish to make it very clear and very emphatic that the geological "ages" are founded wholly on the types of life arranged in a supposedly chronological order. It makes no difference whether the rocks are hard or soft, whether they are on the top or the bottom, whether they are composed of shale, sandstone, or limestone; they are classified wholly and always according to the kinds of fossils they happen to contain. It is assumed without the slightest proof that there has been a long succession of different types of life upon the globe, and that geologists have acquired the skill necessary to assign certain of these forms of life to one "age" and certain others to another "age;" and so whenever any of these typical fossils ("index" fossils) are found in China, or Borneo, or Cape Horn, or Alaska, the skilled geologist can always assign these rocks to their proper pigeonhole, their proper "age," in this great geological "time-table," as the fossiliferous series is called.

A hundred years or more ago, geologists found the fossils in a certain relative sequence

in England, Germany, and France; and without any justification they quietly assumed that these fossils would always be found in this same relative order all over the globe. They had long been accustomed to the "onion-coat" theory of Werner; now they exchanged Werner's method of identification by "index minerals" to the new method of identifying the rocks by "index fossils," and kept right on with imagining enveloping coats of these various kinds of life all around the globe, the lower ones of course being the older and the upper ones being younger, according to the common-sense rule of superposition. In other words, an empirical rule regarding the relative sequence of the rocks, which is correct enough when applied to any local outcrops of strata, showing their relative age in this particular locality, becomes a monstrously incorrect and untrue explanation of the order in which these fossils are always going to be found all over the globe.

Two large facts regarding the fossils seem to indicate that there is a unity among them which would seem to place them together in one age of the world's history, separate and distinct from our modern age, but a unity so far as the fossils themselves are concerned.

(a) The fossils show that a mild, spring-like climate formerly prevailed all over the globe, both polar regions showing semi-tropical plants and animals which formerly flourished there in profusion. And so far as we can learn from the fossils, this mild uniform climate continued without any interruption down until it was suddenly changed into the extremes now prevailing.

(b) All of the fossils, wherever they occur around the globe, give us as a general rule specimens which are larger and more thrifty looking than their modern representatives; and when we cross over from the fossil forms to the modern the change is just as striking and just as sudden as is the change in climate.

These two facts tend to set off the fossil world from the modern, but they also serve to

show the unity or solidarity of that ancient state of the world, and help to show that the customary method of the evolutionary geologists in setting the fossils off into distinct and successive "ages" is highly artificial and unnatural.

As already intimated, the theory of successive groups of life, each characteristic of a supposed "age" of the world's history, has never been scientifically proved by geologists; it has merely come down to us as the result of the snap-judgment of the pioneers, who assumed that the local sequences of the rocks (or fossils) in England or Germany or France would always hold good throughout the world. However, this supposedly "invariable" sequence has since been found contradicted in every country on the globe. For over thirty years, the present writer has been trying to show the purely artificial nature of the geological sequence of the fossils, and to his various books* the reader must be referred for the detailed facts. A brief outline of the facts which prove the unreality of this customary order of the fossils, is all that can be given here.

THERE ARE NO BOTTOM FOSSILS FOR THE WORLD AS A WHOLE

1. What are called Cambrian rocks occur here and there in scattered localities at the bottom, or resting on the granite or the old crystalline primitive rocks; and they have been called the oldest fossiliferous rocks. But elsewhere Carboniferous beds, or Cretaceous beds, or Tertiary beds are in exactly the same relative position, that is, resting on the granite or the primitives. Hence there is no place to start the succession of life; for there are no bottom fossils for the world as a whole. This means that there are no fossils which we can prove to be older than all others; hence there are no fossils with which to begin the geological succession of life.

2. The customary arrangement of the fossils in a supposed chronological order makes many of them skip great numbers of the "ages," which tends to show the artificial character of this arrangement of the fossils in an allegedly chronological sequence.

3. In great numbers of localities around over the globe great sections of the supposed "ages"

are *wholly missing*. If we number the major divisions or "ages" from the Cambrian upward, we have about a dozen of the "Systems," with innumerable subdivisions. But seldom do we find more than two of these major groups or systems together in any particular locality; *the rest are absent*. Number 6 may occur on number 2, or number 10 may be found resting on number 4, or number 12 on number 3, all the rest being entirely absent. Very frequently also such widely separated "ages" as numbers 10 and 2, or 8 and 3, or 9 and 4 may be found in perfect *conformity* upon one another, that is with every physical indication that these beds followed in comparatively quick succession, and that the upper surface of the lower bed was still soft and unconsolidated and un-eroded or undisturbed in any way when the next one was deposited upon it. All of this means that, if we judge these rocks by their physical evidence and not by their fossil contents, all these missing "ages" *never existed in these localities*, but the so-called very "young" beds were deposited in comparatively quick succession upon beds called many millions of years older. These facts are so common all over the globe that they ought to be sufficient of themselves to prove that the ordinary arrangement of the fossils into distinct or separate "ages" is a big mistake.

4. In many localities scattered over the globe we have the traditional order of the "ages" squarely *reversed*, with every physical evidence, however, that the rocks *were actually deposited in the reverse order in which we find them*. For example, over a large part of southern Alberta and northern Montana, comprising a district of some 500 miles long and wide enough to take in all the main ranges of the Rocky Mountains, we find numbers 1 and 2, or the Cambrian and Ordovician beds, containing the characteristic fossil trilobites and graptolites and brachiopods, resting in what look exactly like perfect conformity or naturalness upon number 9, or the Cretaceous beds, the latter containing the characteristic dinosaur remains with the coal beds and other fossils commonly classed with them. In the Salt Range or northwestern India, number 1 (Cambrian) beds are found on top of number 10 (Tertiary); and so on all around the globe.

Of course, the evolutionists have invented a theory of how these very "old" rocks must have been lifted up and pushed over bodily upon the very much "younger" beds. But such a theory is clearly a subterfuge to eke out the collapse

*NOTE—See *The New Geology, a Textbook for Colleges* (1923); *Evolutionary Geology and the New Catastrophism* (1926); also many other books by the same writer. A new one, *The Geological-Ages Hoax*, is about being published by Fleming H. Revell Co., 158 Fifth Avenue, New York City.

of their precious "invariable" order of the fossils. Such tricks of logic ought to be wholly unknown among the ranks of men of science, for natural science is supposed to be an unbiased and unprejudiced search for truth.

But in such localities as this in Alberta and Montana, if we take the rocks at their face value, we must say that the traditional "ages" are a myth, a big mistake. Clearly enough, these rocks are wrong, or the geological theory of the "ages" must be wrong; and it is far better to believe the rocks than to believe the traditional theory. Huxley has told us that the foundation of all scientific morality "is to have done, once for all, with lying; to give up pretending to believe that for which there is no evidence." Certainly, there is no evidence in these localities that the familiar order of the fossils is true for the world as a whole; and if we give up believing this, and give up pretending to believe that the fossils give us a real history of the successive types of life on the globe, we will become more scientific and more accurate in our views regarding the things that have happened in the long vanished past.

WHAT CONCLUSIONS CAN WE DRAW FROM ALL THESE FACTS?

Clearly it is impossible to assign some particular kinds of life to one age long before others, and it is equally impossible to say that the mammals and other larger and more highly organized kinds of life came into existence only after such animals as the trilobites and other "extinct" invertebrates had their day. It is as clear as sunlight that all these diverse kinds of life lived contemporaneously in the same world. All schemes hitherto devised for assigning some kinds of life to one age and some to another have broken down completely. Obviously there was one geological age; but there is no scientific reason for dividing this geological age up into parts. The geological "ages" are not scientifically established, and the distinctions made between them have no scientific value.

What caused the destruction of such races as the dinosaurs, which seem to have perished from all over the earth at substantially the same time? What was it killed off so many thousands of elephants throughout all the northern lands, putting great numbers of them in perpetual cold storage? What was it killed such countless millions of fishes in various parts of the world that some students of the subject believe that these myriads of fishes suddenly entombed in the mud and clay have become the

chief source of all our immense petroleum deposits?

Certainly we must conclude that Lyell's uniformitarianism is bankrupt in face of such facts as these. The evidence is conclusive that the world must have seen an immense catastrophe in the long ago, a world-convulsion which is evidently the scientific counterpart of that event recorded in the early chapters of Genesis. And if such an event really did occur, and if the fossils buried in all parts of the world may have been due partly at least to this event, it will be unscientific nonsense to say dogmatically what deposits were due to this event and which may have been made during the unknown and indeterminate preceding period.

Many further important conclusions crowd upon the mind, in view of these facts. But with a real world-catastrophe thus scientifically established, with the fable of many successive "ages" now discarded, it is going to become vastly easier for us to believe the record of a literal Creation, just as given in the first chapter of the Bible.

* * *

The unsophisticated mind, the mind not debauched by false learning, on finding sea shells on the tops of mountains, or forests buried a mile or so beneath the ground, or countless numbers of elephants in cold storage away in the extreme Arctic regions, would naturally say that there must have been a great world-catastrophe in the long ago. And thus every lump of coal, every gallon of petroleum, would have become an objective reminder of that ancient world which, "being overflowed with water, perished." But Lyell and his followers, with their pagan theory of geological uniformity, denied all this, and helped the world to work up a mental immunity against any such natural and seemingly inevitable conclusion. And now, as a result of a hundred years of having the anti-Biblical denial of any such world-catastrophe taught at Government expense by the Geological Surveys and by all the universities of the civilized world, modern people laugh at this conclusion, and instead have arranged all the fossil relics of the ante-diluvian world in an artificial scheme which they say represents the slow development of plant and animal life by naturalistic processes prolonged throughout millions and millions of years.

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The more nearly error simulates the truth the more dangerous it is.—*R. A. Meeks, D.D.*

The Church in Europe

BY FREDERICK HASSKARL, M.A., B.D.

A Christocentric Life

CHRISTIAN Essentials" from the German Protestant Viewpoint. I know of no better expression in English to represent the thoughts which an aged German Theologian gives us concerning his life. Born of a good family, in which at the Family Altar the Bible was read daily, Dr. Adolf Schlatter, a pastor and professor at three eminent German universities (Greifswald, Berlin, Tübingen), at the request of former students, wrote a modest book, entitled in German *Erlebtes—Experiences*. As intimated he could have well called it "Christian Essentials."

Very erroneously, especially as was the case during the world war, the average American clergyman who was unacquainted with the German language, believed that Liberalism, Modernism and kindred high sounding "isms," were mainly to be traced back to the German theologians. To be sure there were not a few of this class whose theology was welcomed by equally as great a number of American theologians. Because it fitted well into the "Zeitgeist," it was very popular,—as it still is in some circles. However, let us not forget this pivotal fact: a vast host in Germany went its quiet way in the positive Faith of the New Testament,—just as scholarly and thorough, as the great Adolph Harnack, recently deceased, was. Indeed Harnack sent tokens of love and esteem to our friend, Dr. Adolph Schlatter, on the occasion of his 70th birthday. I said, "A vast host went its quiet way." By that I mean to say, the German pulpit was overwhelmingly sound in the essentials.

Every German must write an "Introduction." He must tell who he is and what he is going to say. He wants no misunderstandings. I shall take but several thoughts from Dr. Schlatter's delightful "Introduction." Here they are: "Tell us something about your own life," my students have asked. "Who can deny to studious youth its instant request? I was a member of the state, a member of the Church, a hearer of the Bible, a guest at the Table of the Lord, a comrade in scholarly pursuit, and

above all I was a creature of nature. Everyone of these relations imparts an infinitude of influences. No eye can see them all; no memory can recall them all in their correct values."

THE STATE

"The first act that brought me into conscious contact with the state was a piece of money I along with other children contributed to the purchase of a property to be controlled by the community. This happening, small as it was, remained indelibly imprinted on my memory. It increasingly taught me: you are connected with the history of your people; others before you prepared the place where your life grows; for you have come about what earlier generations have suffered, fought for and achieved; you are living by the fruits of the seed your predecessors sowed. There is no resolve which has not been influenced by the knowledge of my close connection with the people as a member of them, whether it has been the acceptance of a call to a pastorate or to an university."

However, speaking of politics and the secret ballot, Dr. Schlatter has this to say: "That state is indeed sick, if it can permit its citizens to take part in its doings, when political decisions are to be made, only by surrounding the individual's decision by secretiveness. We are blind as a citizenry when we strive after that which is generally called politics, because we jump at that which is beyond our judgments and ability; we merely burden ourselves with the chaff of empty words. Salvation is not from hence! Society is built up from small circles, which touch us on all sides. These offer ample opportunity for work in unlimited fullness to every one who is moved by an unselfish and serving love."

Thus Dr. Schlatter informs us, that he had set his faith not in the things of Cæsar, but in the things of God, however, always making clear that both have their sphere of activity.

THE CHURCH

"My parental home," writes Dr. Schlatter

warmly, "centered in the Church. My father drew his spiritual life from a small group of Christians, named 'The Congregation of Jesus.' My mother fed her inner life on the hearing of the divine Word every Sunday in God's House. To this came the daily prayers. For this purpose she loved to use the hour of nightfall, when it was still too light to use the 'costly' candle and yet too dark for house work. The well ordered and therefore peaceful home was the fruit of her inner life. She was the living conscience of her children, which never failed, were they at home or at distance. As Jesus was the Head of the Church, so Jesus was the Head of our home, who united both father and mother in an indestructible bond of Faith."

Once a friend spoke to Dr. Schlatter about the office of the ministry as a "career." "I looked at my friend with amazement! A minister of Christ should regard himself as making a career! According to what my parents' home had given me, I could never stand in the Church without deepest gratitude. For I had been literally made a thankful member of the Church from childhood. Indeed the worth of the Church was enhanced, in that both parents thanked the Church with great sacrifices."

"In 1875 I became one of the co-pastors of a congregation of 16,000 souls. Up until now the pastoral offices were held by those who belonged to 'The Reform' (Liberals, Modernists!) who conceived of God as the pristine thought and saw the substance of religion in the cultivation of idealized sentiments. They detached, consequently, religion from history, also from the Work of Jesus and were forced, logically, when expounding the Bible, to proceed to a polemic against the same."

Then follows a brilliant analysis of this theory which ends with this significant remark, "From their abstract conceptions, torn away from reality, there arose in the church services only a cloud of sounding words and a distorted rhetoric of phrases."

THE BIBLE

"The most valuable possession, which the Church has given to me, is the Bible. I was ordained the Sunday before Pentecost. I then went to the Church that was to be mine for a few weeks. 'I am now,' so it ran through my mind, 'an ordained minister of Christ.' What did I want? What should I ask for myself? There came to my soul as in an instant the first Petition of the Lord's Prayer: Hallowed be Thy Name. That was not my only, but most

solemn desire as I entered my spiritual office. And as I look back over my life and work, I find no other desire in me,—and I experience it as an invaluable Blessing, that my entire activity was placed under the Rule,—this Rule—Which Jesus gives us."

In concluding this article I wish to quote one passage in its entirety. It was when Dr. Schlatter became Professor at Greifswald. He had a few weeks of leisure. During this time he wrote his *Introduction to the Bible*. "It grieved some friends, who had divorced the Bible entirely from history. I, on the other hand, saw in the Bible, that God gave It to us through the history which He had caused to be, and so I kept attention rooted to this history as being necessary, so that we may understand the Bible aright and use it aright. It came in 1890 that I was to speak about the Bible to a gathering of friends. I was not without anxiety on account of my friends. The differences between us were so great, and theological debate often leads to passion! Then there came to my mind 2 Cor. 11:3, 'the simplicity that is in Christ.' I at once was at rest. I did not have to defend myself, not to glorify 'science,' nor to be fearful before my friends, nor to condemn the old doctrine. I had only to look to Christ. I did this, in that I described God's Work, as the Bible showed it to me. This meeting brought me an imperishable profit: freedom from man, directing the eye to Christ alone!"

If space would permit, it would be well to quote from the chapters on *The Guest of Jesus at His Table, The Pupil and Teacher, and Research Work*. I shall select the last passage from *Natural Roots*. "My father was dying. Mother quoted to him from a book of devotion. He answered, 'It is enough,—I have but one desire: to cling to the neck of the Father' (Luke 15,20). He saw the purpose of life and the reason for dying in that meeting with the Father, through which all that is dark and sinful in us, vanishes. My theology has furnished me with nothing other than what my father dying, confessed: it is enough!"

We pause in reverence. For this is from a Christian, a scholar, a scientist. For Dr. Schlatter has written in the German tongue over thirty-five outstanding works, among which are such as *Explaining the New Testament, Introduction to the Bible, The Theology of the Apostles, Faith in the New Testament, The Godhead of Jesus and the Cross, Luther and the Epistle to the Romans, The Theology of the New Testament and Dogmatics*.

Young People's Department

REVEREND HAROLD JOHN OCKENGA

Ideal People and Places

By H. J. OCKENGA

(The Topic for January 4 appeared in the December number of the *Essentialist*.)

This series of Young People's subjects for January and February has been developed especially for CHRISTIAN FAITH AND LIFE. It is suggested that the topics be assigned to leaders in time to have them send letters to at least ten people in the community or society, requesting opinions on these ideal people. Ten girls and mothers may be asked about the ideal young man, ten men and fathers about the ideal young woman, ten sons and daughters about mothers and fathers, etc. This will add a personal interest, human touch, and local color which would otherwise be impossible to realize.

The topics for the February number will be:

- I. The Ideal Home—Mary, Martha, Lazarus.
- II. The Ideal Church—The New Testament Church.
- III. The Ideal School—Personal Opinions.
- IV. The Ideal Community—The Early Christian Community.

The letters for these subjects could be sent to prominent and leading men long in advance.

We are glad to make acknowledgement for the article entitled, *Working for a Better World*, which appeared in December's *Essentialist* with no author's name. This was an oversight. The author is the Rev. J. Kenneth Cornwell, whose articles we have been enjoying for some time.

Topic for January 11, 1931

The Ideal Young Man

By ROBERT G. WITTY

Scripture: 1 Sam. chap. 16 to 31—Story of David

Introduction

There is no mere tree in general. Beech trees, maple trees, apple trees, oak trees,—of all these the world has forests. But there are no just "tree" trees. So there are no "ideal young men" in general. Those qualities which make the ideal young man for a particular situation exclude him from an ideal relation to other very real conditions. For example, Israel needed a prophet who was untainted by the world; what condition could have been more ideal than a life in the temple, which young man more ideal than Samuel? Yet such a life left him unfit in many other life relations. Again, Jerusalem needed a voice of primitive power to startle them to wakefulness: who could have been more ideal than the wilderness-bred John; yet, ideal though he was for this task, he did not altogether understand the gentler gospel of Jesus.

The mere fact that we are studying to find "the

ideal young man" is a recognition that the thought of the ages and the experience of men has failed to conceive of or to offer a mould of this general nature. Ages, needs, and conditions change too rapidly; life is too dynamically on-rushing to allow for a static type of the "ideal young man."

Purpose Control Idea

One's attitude toward the purpose of young manhood will determine the concept of an ideal in that age grouping. If one desires a specialized type of young man who is to be related to life ideally in one particular situation, then, the ideal for this type may be fashioned after a careful study of the age in which he is to work. However, such a specialist is not the ideal condition for a young man's goal. Neither, unfortunately, will a combination of qualities selected from specialized fields give an ideal figure. Such a combination is the average and by no means the ideal. Apart from purpose, then, there is no general concept for "the ideal young man."

Basic Attitudes May Be Found

Our task is to find those basic attitudes which are necessary for an ideal relation to any situation which may arise in worth-while living. The difficulty in accomplishing this arises from the inexperience of youth and the changing conditions of life. Youth does not possess the experience to properly evaluate the knowledge and precepts of age; and age seemingly cannot realize that life has moved forward until their knowledge must be re-evaluated before it is applicable to a new life situation. Still, these basic attitudes have been found and may be found in this present time.

The Basic Attitudes

When a child enters life, he is not only void of knowledge but also is utterly incapable of evaluating the teaching which is offered to him upon a sort of qualitative basis. Life becomes a series of experiments. Experience proves and disproves, establishes and throws away that which is constantly beating into consciousness. But gradually there is established an attitude of *appreciation* by which experience is judged. For a young man to approach the ideal, an appreciation of those things which are to concern his life is indispensable.

This appreciation of certain qualities of experience is formed upon the basis of *established ideals*. No man can truly appreciate the finest in music, the best in art, the truest in religion, or the most worth-while in life until standards have been understood by which judgments may be formed. One of the great dangers arising here in the life of every young man is the formation of a small ideal which may be outgrown. Ideals must be neither so far distant as to cause despair nor so near as to breed contempt or indifference.

Drifting, though sometimes pleasant, makes no life

happy and renders no worth-while service to mankind. *Purposive living*, however, promises to all the joy of conflict and to some the place of victory. It is a blessed thing that meditation upon great and appreciated ideals tends not only to stimulate this aggressive type of life but also to clarify the goals for which the strife is made. It is for this reason that Paul wrote:

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. *Philippians 4:8*.

Life must be subjugated to a purpose. Only then, can the energies of life be harnessed for most effective use.

Sincerity in Purpose

Perhaps the most fundamental quality for the achievement of this ideal is sincerity. As ideals are not static goals, so the ideal young man is not a finished type but a growing attitude—"a pressing toward" spirit. This very fact demands that life's attitude shall be frank, honest, and above all, sincere.

Loyalty to Accepted Standards

In this modern time when religious authority has been growing constantly more lax, it is increasingly necessary that youth shall achieve an unflinching loyalty to those ideals toward which they strive. Only in this way can our present age escape the sea of indifference toward which an individualistic basis for life action would drive.

Conclusion

The ideal young man is no general type. He is the product of a sincere growth in finding an appreciative understanding of life's highest ideals, and a firm loyalty to the cause of fostering them in his own age. In realizing this we ought to remember; (1) that Jesus Christ and His apostles gave us the ideal example and teachings concerning an ideal Christian life, (2) that the experience of the new birth gives us the power to make that life ours through the Holy Spirit (*Jh. 1:12; Acts 1:8*), and (3) that as we make that life ours in our daily walk we are approaching God's ideal for us (*II Cor. 3:18; Jh. 17:17*).

Outline

THE IDEAL YOUNG MAN

- I. There are no general concepts apart from a consideration of specific qualities.
- II. The purpose for which a man is to live determines the qualities which are ideal.
 - a. What are the qualities for an ideal young man in business? In professional life? In a trade?
 - b. Are the Christian qualities the same in all? Can we divide our lives up into compartments and have one for religion and one for business?
- III. There are basic attitudes necessary for any worth-while ideal.
 - a. Appreciation. How may we develop it?
 - b. Ideals. Where shall we find them?
 - c. Power. Where shall we derive it?
 - d. Purpose. How shall we achieve it?
 - e. Sincerity. What difference does it make in life?

- f. Loyalty. How far shall we modify our type of living to the standards and practices of others?

Outline

DAVID—THE IDEAL YOUNG MAN

Introduction: A man after God's own heart. God's choice of him—I Sam. 16.

- I. His Spiritual Experiences.
- II. His Successful Life.
 - a. Qualities helping to make it so.
 - b. Decisions determining it.
 - c. Positions attained during it.
- III. His Sinful Failure.
 - a. No man can go so high that he cannot fall.
 - b. Watchfulness alone can keep a man in progressive heights of an ideal life.

THE IDEAL YOUNG MAN—DAVID

(Contributed by FRANCES THOMAS)

"Say boys, did you ever stop to think
That we are the coming men?

That we've only a few short years to prepare
Ourselves for the work, and then
The fate of the world will rest in the hands
Of those who are boys today?

I tell you it makes a fellow feel that
He wants to be armed for the fray!

We cannot afford to hamper ourselves
With habits that work us harm;

"We need to be true of head and heart,
With a steady, strong right arm;

We need to be men—real, honest men,
With a love of life and its joys,

But ever ready to stand for the right;
And in order to do that, boys,

We've got to begin right now, or else—
No, I am not 'Preacher Ben',

But don't let's forget in our work or our play
That we are the coming men."

—Fannie Herron Wingate in the
Westminster Teacher.

ON DAVID'S CHARACTERISTICS

Trust in God:

For the God of David still guides the pebble at his will:

There are giants yet to kill—wrongs unshriven;

But the battle to the strong is not given

While the Judge of right and wrong sits in heaven.

—Unknown.

Ideal Friendship:

Life offers no joy like a friend;

Fulfillment and prophecy blend

In the throb of a heart with our own—

A heart where we know and are known.

Penitence and Forgiveness:

Let those who think they stand beware,

For David stood before;

Nor let the fallen soul despair,

For mercy can restore.—John Newton.

Topic for January 18, 1931

The Ideal Young Woman

By J. KENNETH CORNWELL

I have just finished reading again that superbly human and interesting story of Ruth in the Old Testa-

ment. A man of Israel and his wife with their two sons go into a foreign land. The two sons marry. After a time the father and two sons die. Then the mother, aged and worn, decides to go back to her old home. One of her daughters-in-law forsakes native home and country to travel with Naomi back to Bethlehem. Ruth wins her way among a foreign people and in the end marries the rich landowner—Boaz. He is of the Royal Lineage of Israel and so Ruth becomes the great-grandmother of the mighty King David. Joseph, the husband of Mary, of whom was born our Lord and Savior Jesus Christ, came through this Royal Line.

I suppose that every man forms a conception of his ideal woman. He thinks of a Ruth, an Evangeline, an Enid, a Lynette as personifying the ideal young woman. About all that I can do is to voice personal preferences and hope that in some wise they may find general appeal to the readers of this page.

However, my remarks shall be based on two questionnaires. One of these was sent to twenty-five leaders of American life from Massachusetts to New Mexico—college presidents, professors, business men, college deans, and ministers. I asked these men for their five qualifications for a good wife. The other questionnaire was sent to twenty-five representative young men in a certain community. Some of these young men were Christian and some were not. I have used the results of their questionnaire to preach a sermon on "The Girl of My Dreams." Needless to say, the church was packed with young and old that night.

Surely the Ideal Young Woman should have these characteristics:—

1. Be a Good Sport.

She should love nature and the tang of God's elements. Why should she not fish, skate, hunt, and hike as well as enjoy athletics? A wealthy dentist told me not long ago that he was going to New Mexico to stay for a time at his own private hunting-lodge. But with a sad note in his voice he went on to say, "My wife is not a good sport; she cannot enjoy it with me."

2. Physical Attractiveness.

I suppose that the old adage "beauty is only skin deep" is true. But when a man sits across the tea-table from a woman three hundred and sixty-five days every year for fifty years it does seem to me that beautiful features and physical attractiveness in that woman would certainly not be a liability. My sympathy goes out to the beautiful girl—to the girl who has personality plus. For I know that such a girl has a most difficult struggle to live a Christian life. She is popular and in demand; her friends expect much of her and often she must brave the ridicule of her set because she remains loyal to Christian principles.

3. Mental Ability, Initiative, Talent.

Both the older and the young men stressed the point that their ideal woman must be mentally equipped in order to companion with them. She must keep up with the times and as we modern folk express it, "she must click." Musical talent was demanded again and again by these men. A beautiful face and a dull brain does not make the Ideal Woman. And no man thinks so!

4. Love.

The Ideal Woman has unlimited capacity for love.

All of these men were very definite in their requirements here. The demands follow:—fidelity, patience, veracity, unselfishness, companionability, frankness, like-interests. Her love should be boundless and yet bounded.

5. Ability to Be a Home-Keeper.

O, this immortal and eternal instinct for a home. Proverbs 31 describes the Queen of such a home. She shall be industrious, a lover of home and children, good natured, not easily offended, willing to save, and a superb cook.

6. Her Soul Shall Be Sensitized to the Eternal.

Was it not a woman who touched the hem of the Master's garment? It was! "The Girl of My Dreams" will touch the hem of His garment. She will sensitize her soul to the Eternal. She will tune her hearstrings of love with the vibrant chords which sound out from Jesus Christ, the greatest love-harpist who forever lives.

She will be a Madonna of Womanhood eager to carry her cross with a smile. Old Sallust in Lytton's "Last Days of Pompeii" would not have made his cynical remark—"A wife is a good thing—when it belongs to another man"—had he known the Ideal Woman whom I have tried to picture.

With such an Ideal Woman "the melody lingers on" and the whole world sings:—

O,—when I think of thee
'Tis but a step to Calvary.

QUESTIONS:

1. What are your five dominant qualifications for the Ideal Woman?
2. What talents must she possess?
3. Must she be a positive Christian?
4. How have you arrived at your conception of the Ideal Woman?
5. If you have travelled, give to the group your comparisons and contrasts between girls in our country and in other countries.

Literature

1. Read the book of Ruth in the Old Testament.
2. Read Longfellow's "Evangeline."
3. Read Tennyson's "Idyls of the King."
4. Read Hall Caine's "The Woman Thou Gavest Me."
5. Read Wordsworth's "She Was a Phantom of Delight."
6. Read Bernard Shaw's "Saint Joan."
7. Read Burris Jenkins' "Princess Salome."

The Ideal Young Woman—Ruth

(Contributed by FRANCES THOMAS)

An Ideal Woman

"She was my peer—

No weakling girl who would surrender will
And life and reason, with her loving heart,
To her possessor; no soft, clinging thing
Who would find breath alone within the arms
Of a strong master and obediently
Wait on his whims in slavish carefulness;
No fawning, cringing spaniel to attend
His royal pleasure and account herself
Rewarded by his pats and pretty words;
But a sound woman who with insight keen
Had wrought a scheme of life and measured well

Her womanhood; had spread before her feet
A fine philosophy to guide her steps;
Had won a faith to which her life was brought
In strict adjustment, brain and heart meanwhile
Working in conscious harmony and rhythm
On toward her being's end."

—Dr. J. G. Holland.

Ruth's life crisis: To go with Naomi, or return to her land.

Fateful Power of Choosing

So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.
From the same cradle side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea.

—Selected

Topic for January 25, 1931

The Ideal Father

By CARL MCINTIRE

Scripture: Luke 15:11-32.

Introduction

The emphasis in the parable of the prodigal son is usually placed on the lost son returning home. However, the other side of the picture presents a compassionate father receiving with joy his son. As the son represents the sinner; so "the certain man" represents God. God is the Ideal Father. Failing fathers should turn and learn the imperishable lessons of fatherhood from the Father of the "Sons of God" as revealed in His Word.

I. God as the Father

Observe, first: the Bible does not teach that God is the Father of all men. He is the creator of all, but the Father only of those "reborn" through belief on Jesus Christ. *e.g.* John 1:11-13; Romans 8:15, 16; I John 3:1, 2. The term "Sons of God" is used today by "liberal" teachers to include all men, saved and unsaved. The Bible maintains a pertinent distinction. Second: God is not the Father of the Christian in the same sense that He is the Father of Christ. Christ never says "our father" so as to include Himself in the same category with His disciples. *e.g.* John 20:17; Matt. 6:8, 9.

II. The Joyful Father

This parable only presents one aspect of the Ideal Father. *i.e.* His joy in receiving home a lost and dead son! The theme which this parable illustrates is clearly stated in verse seven of the chapter. Think how every repentant sinner makes God and the hosts of heaven rejoice! Father and mother celebrate when lost "Bob" comes home, too.

Teachers who do not like the story of salvation by the blood of Christ find in this picture of a joyful, compassionate God, a Father whom they call "ideal." The cross is left out! To say that this passage presents the Ideal Father is absolutely unwarranted for, (1) verse 7 shows that only one aspect of the Father is being illustrated; (2) Jesus' method of teaching frequently involved the presentation of one truth at a time; and (3) Scripture must be interpreted by

Scripture, and it is perfectly clear that "The wages of sin is death" and that a sinner can "arise and go to his father" only by the Grace of God and by "the blood-sprinkled way" of the cross.

III. The Just Father

Because of the single teaching of the parable we may suggest two other aspects of the Ideal Father for discussion. God is no respecter of persons. Favoritism is foreign to His Nature. Think of the innumerable difficulties that arise in a home when partiality is manifested? The Law of God stands. Let a child know that its father's word is meaningless, and dishonor follows as the child runs its rebellious way. A just father must know his children. "Your Father knoweth what things ye have need of before ye ask" (Matt. 6:8). Can a father who does not associate with his children understand them? God is not a forgetful, complacent, Father. He keeps His word. His word is law. He is Just!

IV. The Loving Father

Our failure to keep the Law of God has brought from a Just God the death penalty. But because of the Father's great love He sent Jesus Christ, His Son, to keep the Law which we have broken, and then as a Lamb without spot, to suffer and die in our stead that we might live. That is the Love of the Ideal Father. Love and Justice are not exclusive characteristics of the Father but they meet in the Cross of Jesus. Only the loving father will deny his child its urgent request, for he knows that the child will be better off without the request.

Conclusion

God is the Ideal Father, and may earthly fathers study Him as their Ideal example of fatherhood. The adherence to a complacent, forgetful Father, as men will see in this parable alone, and the application of such views to men's homes will develop a generation of lawbreakers and scoffers of God's Law. But children of fathers who follow the example of the Just, Loving, Joyful Father will be pointed to, and have an appreciation of, the True Father, and the things eternal.

Suggestions

1. Scriptures. Matt. 5:16; Matt. 5:48; Luke 11:10-13; Luke 6:36; John 8:42; Matt. 6:14; Gal. 1:4; Eph. 1:2.

2. Questions. Why is God the Ideal Father? Can the desolation of homes and the lack of confidence of children in their parents be laid to the failure of fathers? Should the father be the head of the home? What items should be taught by the father alone? Wherein lies a father's greatest opportunity? Why do we call God, "our Father"?

The Ideal Father—The Prodigal's Father

(Contributed by FRANCES THOMAS)

My Son, Come Home*

Come home!

Would I could send my spirit o'er the deep!

Would I could wing it like a bird to thee,

To commune with thy thoughts, to fill thy sleep

With these unwearied words of melody,

My son, come home!

*To better fit the subject, the editor has taken the liberty to change the poet's expression: "brother" to "my son."

Come home!

Come to the hearts that love thee, to the eyes
That beam in gladness but to gladden thine;
Come where fond thoughts like holiest incense rise,
Where cherished Memory rears her altar's shrine.
My son, come home!

Come home!

Come to the hearthstone of thy earlier days,
Come to the ark like the o'erwearied dove;
Come with the sunlight of thy heart's warm rays,
Come to the fireside circle of thy love.
My son, come home!

Come home!

It is not home without thee. The lone seat
Is still unclaimed where thou wert wont to be;
In every echo of returning feet
In vain we list for what should herald thee.
My son, come home!

Come home!

We've nursed for thee the sunny buds of spring,
Watched every germ the full-blown flowers rear,
Seen o'er their bloom the chilly winter bring
Its icy garlands, and thou art not here.
My son, come home!

Come home!

Would I could send my spirit o'er the deep!
Would I could wing it like a bird to thee,
To consume with thy thoughts, to fill thy sleep
With these unwearied words of melody,
My son, come home!

—Catherine H. Esling.

The Ideal Father—?

A Modern Version—

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to select preparatory school, and to college, and tried to believe that he was doing his full duty by the boys.

And not many days after the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger. I will arise and go to my son, and will say unto him: 'Son, I have sinned against Heaven and in thy sight; I am no more

worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son. But, while he was yet afar off, his son saw him and moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And his father said unto him: "Son, I have sinned against Heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information; but I got the wrong kind, and now, alas, I am wrecked in soul and body and there is no more heart left in me, nothing that you can do for me. It is too late, too late, too late."
—(From *Methodist Men*, by Bert Smith).

Topic for February 1, 1931

The Ideal Mother

H. J. OCKENGA, A.B.

Hannah-Elizabeth-Mary

Scripture: I Sam. 1:3; Luke 1:5 to 2:52.

Introduction

Modern mothers are often seen puffing cigarettes while babies play at their feet. Being unable to reconcile the two, I constantly wonder if it is possible that this is the ideal mother of the twentieth century. Can we think of her as "Mother of our Dreams?"

There is a general teaching in the Bible about what a mother ought to be and also what she ought not to be. (1) She should not usurp the place of a man. This is very clear from the story of Deborah. Especially in the religious realm, (Read Judges 4), where man is the acknowledged head of the race, (II Tim. 2:12, ff.). Every time a woman, since the time of Eve, (Gen. 3:1-19) has done so, disaster has resulted. Whenever a woman has headed an authoritative preaching movement heresy has crept in. For example, think of Mary Baker Eddy and Mrs. Aimee Semple McPherson. (2) A woman should not do many of the things a man does. Women's liberty has come to mean license. The mother of Samson was told not to drink wine nor to eat any unclean thing (Judges 13:7, ff.). Those all around her were doing it, but in order to have a man like Samson, a different order of life in the mother was necessary. This is a truth sorely in need of being learned by the women of today. (3) Woman, especially a mother, has a distinctive place to fill.

I. The Surroundings for An Ideal Mother

Whenever God was without a man as His special instrument, He set about to prepare one. He did this by first preparing a mother. In the time of the Judges Israel stood sorely in need of a spiritual leader. Their cries arose to God and He sought a man, but before He could find a man He had to find a mother. Hannah was chosen and prepared by years of life in a home occupied by children other than her own (Read I Sam. 1). How often she must have gone to her room to pray for the desire of her heart. The mellowing process brought her to

a place where God could use her. Her final prayer was to ask for and to give him back to God in one breath (I Sam. 1:11). She was ready. Then God found Samuel.

The same is true of Elizabeth and Mary. In a barren, dry age when a profligate, murderous, diseased king, Herod, was leading the nation and setting its moral standards, God prepared these two matchless mothers, (See Luke 1:5 to 2:52) and their sons are the greatest of any. Of one Jesus said, "There has not been born of woman a greater than John." Of Himself, Jesus claimed equality with God.

II. The Characteristics of An Ideal Mother

1. She loves her home and family. This was the essential characteristic which made Hannah's life unbearable until Samuel came. Who can measure the love Mary bore to Jesus and to her family? How in contrast to our modern race suicide, which is one of the greatest American problems, our three-room, "no children allowed" apartments, our divorcees and our childless homes.

2. She believed in God. How a mother cannot believe in God is more than I can understand. Hannah did. She went to church every time she could and saturated her life with prayer. Her life was motivated by the greatest power in the world.

3. She dedicated her son to God. Who trained Moses, but his own mother? Who prepared John the Baptist? Who gave to Samson the purity that marked his youth? Only the mothers whose eyes were singled to the glory of God could do this.

4. She has hopes, and dreams, and appreciation and sympathy, and care, and companionship, and the other glorious aspects which make her a unique person to each of us. But when these are gone, the spiritual things will remain with us. The ideal mother is the virtuous woman of Proverbs 31.

III. The Influence of Mother

It is the mothers who mold the lives of the men who shall move the nation. Mrs. Jonathan Edwards trained eleven children and was "a most judicious, faithful mistress of a family, habitually industrious, a sound economist, managing her household affairs with diligence and discretion." George Whitefield was so attracted by the domestic happiness of Mr. and Mrs. Jonathan Edwards when he visited Northampton that he resolved that "upon many accounts it was his duty to marry," which he soon did.

Susanna Wesley brought eleven children to maturity, among whom were Samuel, Charles and John, world known characters. One hour of each week was given to each child separately for instruction and inquiry into the state of his soul. No wonder that the Wesleyan Revival and the Methodist movement came from that family.

When we think of Mary, the mother of John Mark, of Saint Helena, the mother of Constantine, and Monica, the mother of Saint Augustine, we stand in awe before the greatest privilege that God ever gave to a woman. Lincoln said of Sally Bush, his godly stepmother, "all that I am or hope to be, I owe to my mother." How true of anyone who ever does anything worth-while!

LESSON ANALYSIS

- I. What do you make of the divorce rate in this country? Remember that one out of every seven marriages ends in the divorce court. What is the reason?

- II. What is the publication of books such as Judge Lindsay's "Companionate Marriage" symbolical of?
- III. Do we have many Hannahs today? Why are they lacking?
- IV. In how far should a woman do the things a man does? What is a woman's distinctive place?
- V. What influence does environment have on mothers and children? Do they change environment? Does the solution of our moral problem become connected with this today?

BOOKS FOR REFERENCE

Winchester—The Life of John Wesley—Chapters on Susanna.

Parks, H. B.—The Fiery Puritan—Chapters on Mrs. Edwards.

Southard, Mable Madelein—Jesus' Attitude Toward Women.

ANOTHER OUTLINE

Motherhood—Mary

- I. The Price of Motherhood—Birth (Matt. 1:21-2:23; Lk. 1:5-2).
- II. The Problem of Motherhood—Youth (Lk. 2:41-52).
- III. The Patience of Motherhood—Manhood (Christ's ministry).
- IV. The Purpose of Motherhood—A Saviour (or one's call).

The Ideal Mother—Hannah

(Contributed by FRANCES THOMAS)

The Mother's Love

"Over the forests and treeless plain,
And over the heights above,
It's ever the same—

The heart of the home's the throb of the mother's love.

"It kneels by the bed of the drowsy head,
And whispers a lullaby
That softly streams through the baby's dreams:
Fear not, for mother is nigh.

"It flows from her lips to her finger tips,
Caressing the baby's curls.
It shines in her eyes that sympathize
With the tears of her little girl.

"The sorrows and joys of her little boy
It only can understand,
And it hallows the touch we love so much—
The pressure of mother's hand.

"It mends the ball and the broken doll.
It finds the missing knife,
And all day long it weaves the song
Around the wearisome task of life.

"When the teardrops start and she lays her heart
On the breast of the Faultless One,
It looks above to the God of love,
And says, 'Thy will be done.'

"On every sea and on every land,
Beneath the sky's blue dome,
The mother's love is the light and life
And the throbbing heart of the home."

—Cooley.

The Pulpit

JAMES M. GRAY, D.D.

I. M. HARGETT, D.D.

ELMER ELLSWORTH HELMS, D.D.

FLOYD TOMKINS, D.D., LL.D.

MILTON HAROLD NICHOLS, D.D.

WALTER D. BUCHANAN, D.D., LL.D.

THOMAS S. BROCK, S.T.D.

REV. CARLTON R. VAN HOOK

WALTER D. BUCHANAN, D.D., LL.D.

Jesus Passes By

REVEREND CARLTON R. VAN HOOK

INTRODUCTION

SOMETIMES the question is asked, "What would the world do if Jesus were to return suddenly to the earth? What would be the reaction to His appearing in the Church, or among His own immediate followers? What would happen to the commercial interests, and what would be the reaction of those who really desired to have Him?" Human nature has not changed much during the course of the years, and if we can ascertain what really did happen when He was here, we shall probably learn what would happen if He came again.

UNBELIEF IN THE CHURCH, THEN AND NOW TOWARD JESUS

The evangelist John gives us an informing incident of the leaders of the Church and their dealings with the Lord. Our Master is often pictured as the gentle Shepherd, kind, tender in all His dealings with mankind. This is gloriously true, for which we give our heartiest thanks, but this picture of our Lord leaves unfinished the portrait, for a great part of His earthly life was spent in controversy and in disputings with His enemies. So bitter were some of these attacks, and so wearied did our Lord become, that He was glad to be in the hills alone with His Heavenly Father during the long hours of the quiet night. In John's narrative, Jesus has been disputing with the Church leaders. They did not accept His declaration of Himself, and they refused to believe that He was what He plainly declared He was. In fact, they plainly told Him that He was of the Devil and ascribed His marvelous works to the power of the evil one.

We have teachers and preachers and Church leaders today who are presenting to their students and to their congregations a distorted view of our Lord. He is cut down to fit the size of their thinking. It is true, some beau-

tiful things are said about Him, but they refuse to ascribe to Him the complete implication of His Deity as well as His humanity, and the works which He did are explained away or ignored.

The result of our Master's disputation with the leaders of the Church as recorded by John, was that He hid Himself from them, and so passed by. Thus it is even today, no fearful judgment apparent to the human eye is visited upon those who deny Him, but the far more terrific and unchanging judgment is, that He passes by. Would this happen with our so-called leaders of today?

NARROW DISCIPLESHIP THEN AND NOW

Sometimes the immediate followers of the Lord, in their very zeal for Him mistake the manner in which all service for Him must be done. Evangelists, Bible School teachers, and ministers display impatience or even anger against those who refuse to accept their Lord. Hence the rise of the unnumbered sects, with their multiplied divisions which oftentimes serve to alienate the world from Christ. Luke tells us of the visit of Jesus into a village of the Samaritans. He said that they would not receive Him because His face was as though He would go to Jerusalem. This means they would not accept any Messiah who did not establish his headquarters at Gerizim, their national capital, instead of in Jerusalem. James and John display the qualities which earn for them the title "sons of thunder" and they said, "Lord wilt thou that we command fire to come down from Heaven and consume them, even as Elias did?" They were not angry with the Samaritans because of personal reasons, but because of this insult to their Lord. Their zeal was commendable; their method was wrong. It is right to contend for our Lord and to fight His battles, but we should never be actuated by the motive of hate. In our dealing with a lost world, it

is time for passion and pleading, not bitterness.

It may be that the rebuke of our Lord is upon us, and that we shall never accomplish His work until the burden of the world's woe sends us to our knees, and the Spirit of our Christ is in our own hearts. We look in vain for any record of anything that happened in this unnamed village. We shall never know what blessings would have come to its citizens, what joy to their hearts, what peace to their minds and what happiness to their homes, for Jesus passed them by.

ECONOMIC PREOCCUPATION THEN AND NOW

Our Master journeyed one day into Gadara with His little company of disciples. He found Himself at the foot of the hill which sloped into the sea. As they stood there, a horrible sound greeted their ears, and looking up, they saw a strange and awful sight. A maniac who lived among the dead, who had often been bound with chains, and who had often cut and bruised himself with rocks and stones, came running towards them. The disciples drew back in fear, but the Lord never wavered. This poor man was possessed with devils and they cried, "What have we to do with thee, thou son of the most High?" Jesus spake the word of power and these evil spirits came out of the man and went into a herd of swine, feeding nearby, and two thousand of them rushed down the hill and were drowned in the waters of the sea. When this was told among the people of Gadara, they came out and seeing their great property loss, besought Jesus that He would depart from their coasts.

How would our commercial and business interests receive our Lord today? How would the politicians welcome Him? Would He be invited to sit in the council chambers of the parliaments of the world, or would our captains of industry and statesmen fear what He might do to the money markets of the world? If He were here, would it be possible for one man to die and leave one hundred and fifty millions to his family and a record of underpaid employees and not a cent to charity? If He were here, could it be possible for many to live in opulence and wealth, while others starved? Those who had lost their hogs were afraid and asked Jesus to depart. Even so it would be today with those who think more of gold than men, more of investments and stocks and bonds than human values, and with these modern men, it would be as with those of Gadara; Jesus would pass them by.

REPENTENT SINNERS THEN AND NOW RECEIVE JESUS

Jesus is on His way with His disciples, once more going through Samaria. He came to the city of Sychar, near to that historic parcel of ground that Jacob had given to his son Joseph. Weary with His journey, He sat upon the curbing of the well. His disciples had gone into the city to buy meat. From out of the city, there came a woman to draw water for her household. Jesus spoke to her and in one of the most beautiful and touching incidents of His life, He revealed Himself to her, and at last the woman said, "Sir, I perceive that thou art a prophet," and in her excitement and exaltation she left her water pot and hurried to the city and told of her meeting with the Stranger. The men of the city went out and met the Christ, and as they listened to His gracious and loving word, invited Him to tarry with them, and He abode there two days. Many believed on Him and said to the woman, "It is not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." A gracious revival occurred. Many were saved and great joy came into the city.

Jesus would bring the same blessing today, as He did 2000 years ago, if we would invite Him to tarry with us. In our study of this cross section of life, in His time, we get a revealing glimpse of what would happen today. With whom do we take our stand? With the leaders of our Church who deny Him? With those zealous but mistaken ones who would call down fire upon those who oppose our Lord? With those fearful of property loss? Or with those who receive Him with gladness?

The Two Natures

By the late William H. Bates, D.D.

- I. The fact of the Two Natures.
Jno. 3:6; Eph. 4:22,24; Col. 3:9,10.
- II. Origin and character of the Old Nature.
Gen. 5:3; Eph. 4:22; Rom. 7:18; Gal. 5:19-21.
- III. Unchangeableness of the Old Nature.
Jno. 3:6; Rom. 8:7.
- IV. Necessity for the New Nature.
Jno. 3:3; Gal. 6:15.
- V. Origin and character of the New Nature.
Jno. 1:12,13; Jno. 3:7,8; 2 Cor. 5:17; Gal. 5:22,23.
- VI. Conflict of the Two Natures.
Gal. 5:17; Rom. 7:15-23.
- VII. Victory of the New Nature.
Rom. 7:24,25; 1 Cor. 15:57; Rev. 2:7,17; 3:5.

For Your Scrap Book

REVEREND A. WALLACE COPPER, A.B.

Goethe and Schiller*

GOETHE and Schiller were two complete contrasting personalities. One was a poet who evolved into a scholar, botanist and geologist; the other a doctor who suddenly discovered he was a poet. One was drawing closer to reality; the other was constantly drawing farther away from it. One became a great realist, while the other became a complete idealist.

Goethe had a scorn for theory and metaphysics. Schiller immersed himself in the study of Kant. Goethe's thought rested securely on observation, the sensing of reality, the scientific study of actuality; and he found his creative material in experiments. Schiller, enamoured of abstract logic and soaring oratory, took ideas as his starting points, and then colored them and made them real by his fiery eloquence. Goethe loved the concrete world and objective reality; Schiller was passionately subjective. When Schiller went at his writing he threw himself into his task, and despite the malady which was slowly consuming him, he imprisoned his soaring genius by main force in his crystal words. How, master of poetry that he was, he evoked spirits from all history and how, at his imperious command, these heroes appeared as if by magic to be his powerful mouthpieces every reader of Schiller knows.

Remember how Goethe worked: content merely to live, looking quietly and curiously at the world around him, and letting his work flower within him almost without being conscious of it; never defending a thesis nor setting forth a social or philosophic doctrine. His art grew as spontaneously as a plant nourished on all the richness of the earth itself, and spread its branches intricately in all directions. He had a wealth of experience; he could look back on a dozen settings traversed in his easy, regal march through life. He had seen students in Leipzig, peasants in Alsace, bourgeois in Frankfurt, lawyers in Wetzlar, courtiers in Weimer and artists in Rome. He had wandered through Switzerland and France and carried his notebooks through an actual military campaign.

*Goethe—Jean Marie Carre

Schiller had led the narrow, halfpenny existence of an impoverished author, even struggling against society which could only wound him and which he could never understand.

Never were there two more different destinies or two more completely different personalities, divergent in every habit of thought and every trait of personality. Goethe was exact, cautious, faintly ironic, Voltairean at times; Schiller theoretical, violent and even specious in his passionate defense of his enthusiasms. In a word, Goethe was a classicist and Schiller a romantic.

Schiller was emaciated; had the haggard look of a consumptive with sunken eyes, hollow face and though his frame was eaten with fever walked in the path of the muses and with Wolfgang Goethe lived nearer to Pericles than any living man in Europe.

Edward Bok¹

WHAT is the secret of the life of Edward Bok? Surely there must be some secret to the life of an individual who finding himself an immigrant in a strange country at six years of age, amid poverty, worked his way to the editorship of the Ladies' Home Journal with its tremendous circulation of two million copies a month. After reading his autobiography one cannot help but feel that in the language of the modern day, "some splendid breaks of the game," came his way. However, it is evident that every break he received he went after and earned by his own sincerity and toil.

As a small boy it was necessary for him to earn part of the livelihood of the family. He worked in a baker shop, sold ice water and lemonade on the street cars. After attending a party he sent a description of it to the editor of the Brooklyn Eagle and received an offer of three dollars a week for every column of contributed social news.

Being desirous of securing autographs he visited the leading men of New York City and even secured the autograph of the president of the United States during his stay in the metropolis. At sixteen years of age he went to Boston and visited Oliver Wendell Holmes,

¹The Americanization of Edward Bok

Longfellow, Phillips Brooks, Louisa Alcott and Ralph Waldo Emerson. In him was born and being cultivated an appreciation of genius. Believing his calling to do magazine work he refused the pleading of such a financial leader as Mr. Gould that in Wall Street was his future. His success thus far was the result of a willingness to work irrespective of the number of hours involved. He measured his time by the job and not by the salary. It was because he was willing to lose himself in his work, while others grumbled over the pay, that he mounted to the notice of his employers and consequently to the front.

As an editorial writer he had a fine creative mind. It was his idea that every newspaper should have a "Woman's Page" and he became its editor in the "New York Star." As editor of the Ladies' Home Journal he printed in its editions the finest pictures by the world's most renowned artists in an effort to improve the American home. He was the first editor to attack patent medicine and to refuse any such advertisement in his magazine. To him belongs the credit of securing excellent architects who published in his magazine a series of houses which could be built from one thousand, five hundred dollars to five thousand dollars. He offered the readers full building specifications and plans which resulted in the erection of hundreds of thousands of such houses in the United States. It was his idea that a department should be organized to supply definite information to future mothers.

Mr. Bok had one of the most unique and colorful lives any man could desire. His success was beyond question due, not merely to his ability, but his ambition; his ability to dedicate himself to a given task, believing he had a work to do in the world which if kept on a high level could be ultimately accomplished.

Tagore¹

IN 1861 Tagore was born in Calcutta. When a child he lost his mother. His father was frequently away from home. Tagore remembers many lonely days. Servants were left in charge of him. Day after day he sat in front of the window and wondered what was going on in the outside world. He never remembers when he first loved nature. He said, "It used to make me mad with joy when I saw the clouds come up in the sky one by one. I felt, even in those very childish days, that I was surrounded

with a friend, a companionship very intense and very intimate. Nature was always revealing to me some fresh beauty."

In the autumn mornings he would run out in the garden and nature seemed to shut her hands and laughingly ask, "What have I got inside?" Nothing seemed impossible.

One rainy afternoon in London with a room full of flowers, Tagore recovering from an illness had just read a novel of a Parisian artist who had to struggle very hard for a living. He said, "You people over here seem to be all in a state of continual strife. It is all struggling, hard striving to live. There is no place for rest and peace of mind which in our country we regard so necessary for the health of our spirit."

Tagore is a most popular man in India. Whenever he is to speak the hall is crowded. His words and music are sung throughout the length and breadth of his country even by those who do not know the name of the author.

Tagore said, "Whenever some ancient civilization has fallen into decay and died it was due to the cheapening of man's worth which is caused by the callousness of men's hearts. It was due to a powerful group of men who looked upon people as mere instruments of power. No civilization can sustain itself upon cannibalism of any form."

The Father of Walter Damrosch¹

ANTON RUBINSTEIN, greatest of Russian pianists, came to America at the invitation of Steinway and Sons. He dined at the Damrosch home. Walter was but a boy while his father was a creditable musician. Rubinstein marveled that the elder Damrosch had not been able to secure a position in New York commensurate with his reputation and capacity. Mr. Damrosch explained that the orchestral field was monopolized by Theodore Thomas. He stated he had met Thomas in the store of Edward Schubert. The latter said, "I hear, Mr. Damrosch, that you are a very fine musician, but I want to tell you one thing—whoever crosses my path I crush."

Thomas lived to see the father of Walter Damrosch surpass him as the leader of a great symphony orchestra and as founder of the first great music festival in New York and above all the introducer of German opera at the Metropolitan.

¹Tagore—Rhy

¹My Musical Life—Walter Damrosch

Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, A.M., D.D.

A SYSTEM OF CHRISTIAN EVIDENCE

By Leander S. Keyser, D.D.; an Appreciation

HAROLD PAUL SLOAN, D.D.

PROFESSOR KEYSER is one of the department editors of this magazine. He is professor of Systematic Theology at Hamma Divinity School, Wittenburg College, Springfield, Ohio. He is an extensive author, having already more than a dozen books to his credit. This valuable handbook of Christian evidences is now being printed in its fifth edition, revised and brought up to date by the author. It is published by the Lutheran Literary Board, Burlington, Iowa. Professor Keyser as a writer has this rare characteristic: he is profound and yet he is also impressively simple. His own beautiful Christian character is manifest upon every page of his volumes. He is widely read and deeply learned, but he does not obtrude his learning. He gives it to you without display. He feels intensely. His soul is aflame, but his criticisms, while they are searching, are always gentle. Even if you should differ from him in opinion, you would be constrained to be his friend. His style has at once the candor, the simplicity, the intensity and the gentleness of the beloved John of the New Testament.

His *System of Christian Evidence* is amazingly comprehensive. It is comprehensive rather than exhaustive. It surveys the entire field and introduces to one's knowledge every major idea involved. It abounds in definitions and discriminating distinctions. The first section presents the general idea of evidences, apologetics, polemics, and discriminates the various kinds of unbelief, their causes, and the right and wrong method of Christian approach. It surveys the work of the Christian apologist across the centuries, and concludes with a brief discussion of methodology in this branch of learning.

Section two presents the Bible as a special, divine revelation. There is an introductory chapter defining terms, followed by four chapters of internal evidence, and five chapters of

external evidence which support this position. The four chapters of internal proofs deal each with one of the four following great ideas: The appeal of the Bible to the whole moral and spiritual nature of man; the tremendous person of Jesus Christ; the apostolic witness to Jesus and His resurrection; the conversion of St. Paul. The five chapters of external proofs deal each with one of the following major themes: the Bible certified in Christian experience; the Bible certified by its creative value in history; the marvelous preservation of the Biblical text; archaeology's witness to the truth of the Scriptures; the Bible and its criticism; the Bible and the natural sciences.

In the third section Professor Keyser faces modern unbelief and presents the answer of the Christian apologists as well as his own direct argument for faith. There is a brief statement of the six main theistic arguments; a definition of the several anti-Christian theories of the universe, and a statement of the Christian answer to these negative positions.

In the fourth section, Professor Keyser comes closely to grips with the matter of presenting faith to the unbelieving mind and heart. Most of the popular objections to Christianity are met and answered in this section.

The fifth division takes the offensive against unbelief. Its general title is, "The Failure of Infidelity." Our author measures unbelief by its various accomplishments, and shows that as compared with faith, its creative value is constantly meager. His survey covers the field of literature, science, and humane institutions. The last division of the book is a classified bibliography of valuable texts within the general field of apologetics. There are 32 pages of this, giving the name and date of publication of some 500 works.

The book is beautifully bound in imitation leather and would be an ornament in any

private library. It would be ideal as a text book for a college course in apologetics, and could be effectively used in Church circles where men's Bible classes, or some other group really

wish to make a serious investigation of Christian evidences. The fact that the book is already in its fifth edition speaks eloquently of its scholarship and power.

THE BIBLE AND THE AGES

By Bishop Horace M. DuBose; an Appreciation

ROBERT HUGH MORRIS, D.D., LL.D.

IN THIS excellent and scholarly book, Bishop DuBose has avoided the Scylla of destructive liberalism, and the Charybdis of extreme literalism. Those who feel that one must accept the Bible as if it were a text book in science will be disappointed. They will wish that the learned Bishop had protested that science is all "the bunk," and that any and all attempts to reconcile our sacred Book with an ordered and reasoned, as well as reasonable, scientific theory of the origin of our universe and of the course of human history, is a culpable departure from the faith once and for all delivered to the saints!

Fortunately however, there is a vast and ever-increasing number of people who combine a fully evangelical Christianity and a plenary view of inspiration with a scientific conception as to the method adopted by the Creator to bring into existence the world and they that dwell therein. To all such Bishop DuBose's reverent and enlightened book will be highly welcome.

In addition to the Introduction there are nine chapters, each one dealing with a special phase of the historic-Scriptural doctrines viewed in the light of the best and soundest results of scientific thought. To get its full value the book must be read "from kiver to kiver." We have space only to suggest the method and value of this book by recounting briefly how Bishop DuBose deals with the *Age of Creation*.

The author follows, consciously or unconsciously, and in the main, the general outline of explanation of the various "days" (or indefinite periods of what we now call "time") given by the late Prof. Guyot of Princeton. Underlying this harmonization is an acceptance of the famous "Nebular Hypothesis" of La Place—an hypothesis which it is only fair to say has not been held, in its early form at least, by many astro-physicists and geologists. We remember, however, hearing Prof. Eric Doolittle, of the University of Pennsylvania say, some twenty years ago, that he believed, with slight modifi-

cations, the hypothesis was the most reasonable one thus far advanced.

With Prof. Doolittle most modern students will, I feel reasonably sure, have no fault to find. That hypothesis, it will be recalled, is as follows: "In the beginning," all the matter now composing a solar system, was in a highly heated gaseous state, occupying a vast measure of space. The attraction of gravitation would be toward the center of the mass. Hence a rotary motion would be established, and a huge whirling cloud, many millions of miles in diameter would result. The outer rim, cooling, would lag, be detached, and eventually roll itself into a sphere. This would be repeated with other bands of material, forming other bands of matter, forming other spheres, until at length the residuum would collect as a central mass, or sun. At first each of the spheres would be globes of molten matter, shining of their own light like the sun. Being much smaller, however, these "worlds" would cool more quickly, and take more solid form.

Here astro-physics steps down and geology proper begins. The newly formed planet, cooling, would permit all gases and vapors, except the most volatile, to become liquids or solids. Crumpling as it cools, mountains would seem to be lifted up, and valleys would appear. Huge depressions would receive the waters that fall from thick and surcharged clouds, until eventually the seas would appear. There would follow various forms of life beginning with the lowest, and rising gradually until at the long length the stage is set for man.

In developing his exegesis of the first chapter of Genesis, Bishop DuBose is compelled to deal with the word "day." Let it be said just here that the Bishop is always reverent in his treatment of the Sacred Writings. His exegesis emphasizes his belief that these Scriptures are indeed and in truth the oracles of God. In fact, he is showing that such writings *must* be God-inspired, for no man who lived in the age of Moses, or for that matter in the age of the

Apostles, could possibly have known, by unaided intellect, what the books reveal. It must be remembered, too, that long centuries before any writer was compelled to face the widened knowledge of the solar system and of our own world, Chrysostom, on strictly exegetical grounds, declared that "day" could not mean twenty-four hours—one reason being that the word "day" is used by the writer of Genesis I four times before the sun, which marks for us our day, is said to have appeared.

The creation "week" is divided into six of these "days"—or indefinite periods. On the first of these "days" the Bible says that God created light. Ere this, however, we are told that the earth was without form, and void, and that darkness was upon the face of the deep. In scientific terms, dead matter was collected—created outright—and that its heat caused the first glow of light:—of "cosmic light." Over this chaotic mass brooded the Spirit of God—his laws became operative and matter began to take form. This creation of light occupied the first "day."

On the second day, the dividings of waters from waters is, in the language of the scientist, the separation of the rings of matter from the primordial nebula.

Similarly each creative period is dealt with, and on the sixth and last day, man appears. It was only after God breathed into his last creation the breath of life that man became a "living soul."

The volume has ten chapters as follows: I. Introduction; II. Age of Creation (outlined above); III. Antediluvian Age; IV. Postdiluvian Age; V. Age of the Patriarchs; VI. Age of the Law; VII. National Age of Israel; VIII. Age of Judaism; IX. Apostolic Age; X. Ages of the Ages.

These headings clearly indicate that the Bishop repeatedly is writing within the field of archaeology; and it is fair to say that as a personal investigator who shared with Professor Ernst Sellin of Berlin University some of the most interesting excavations recently made in Palestine, he is abundantly able to do this.

No summary can do justice to the clear and logical unfolding of high thought in this book. It should be read by all schools of thinking: by the extreme literalist, so that he may know that inspiration is a bigger, a deeper, a higher fact than he had before conceived it to be; by the liberal so that he may know that scholarship is not the exclusive possession of destructive critics; and by the harmonist so that he may know the best there is in harmonization. I predict that Bishop DuBose's book will have profound and far-reaching consequences for good.

One final word: had Bishop DuBose disclosed himself as any other than a reverent believer, and an able defender of the inspiration of the Bible, some other reviewer would be telling you about *The Book of the Ages*, and it would be published in some other periodical than CHRISTIAN FAITH AND LIFE.

Haddonfield, N. J.

Reviews of Recent Books

The Bible and the Ages. By Bishop Horace M. DuBose, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York City; also Chicago, London and Edinburgh. Price, \$2.50.

This book by Bishop DuBose, so well known as a valiant upholder of the faith, deserves much more space than we can spare for it. So we say, just get the book and read it, and have your confidence in the historicity of the Old Testament narratives confirmed and vastly strengthened. The author himself has made direct archaeological investigations in eastern lands in connection with Professor Sellin and other noted explorers. At hundreds of points he meets and over-matches the negative Biblical critics, so that there is scarcely a shred of their theories left to tell the pitiful tale. To indicate how he makes the Bible and the ages fit into each other we give the titles of his chapters after the "Introduction:" "The Age

of the Creation" (very scientific); "The Antediluvian Ages;" "The Postdiluvian Age" (dealing with the dispersion of nations); "Age of the Patriarchs;" "Age of the Law;" "National Age of Israel;" "Age of Judaism;" "Apostolic Age;" "Ages of the Ages." We have just one criticism. The reflection on "a type of Fundamentalism" (p. 11) is not wise, because it will stir feelings of suspicion in the minds of many of the very people upon whom Bishop DuBose and his publishers must depend for the circulation of his book. Besides, we know of no school of Fundamentalists who hold the absurd views attributed to them in this reference. But, in spite of this slip, the author belongs to the class of true Fundamentalists, and gives no quarter to Modernism and destructive Biblical criticism. At times the book is not easy reading, but the reader should remember that every time he is driven to the dic-

tionary for the definition of an unusual word, he is enriching his vocabulary and his information.

Half a Century: The Autobiography of a Servant. By Arno C. Gaebelein, D.D. Publication Office "Our Hope," 456 Fourth Avenue, New York, N. Y. Price, \$2.50.

After writing many other valuable books, Dr. Gaebelein here tries his hand at autobiography; and he succeeds admirably. He has written an intensely gripping book. On almost every page it shows that unflinching faith in Christ and the gospel can win victories that would otherwise be impossible. With becoming modesty he tells the story of his busy life; his call to a special work and the beginning of his ministry; his mission to the Jews, seeking their conversion to Christianity; his travels in many parts of the world; his lectures and addresses in many places; the many notable people he has met and been associated with; the many tracts and books he has published. One wonders how one man could accomplish so much work, but God gives His servants the needed strength for their day.

The Prophetic Prospects of the Jews: Fairbairn Versus Fairbairn. By Patrick Fairbairn. Introduction by Professor Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. Price, \$1.50.

We have found this book very interesting—perhaps more interesting than profitable; but that is not meant as a criticism, and so we hasten to explain. In 1840 the Rev. Patrick Fairbairn, of the Presbyterian Church of Scotland, published a book in which he strongly advocated the literal interpretation of the prophecies concerning the return of the Jews to the land of Canaan. About twenty-five years later he published another book, in which he took precisely the opposite view, giving to the predictions a purely spiritual interpretation. This book contains both of these essays, and has been issued and edited for the purpose of presenting to the reader of today both sides of the question by the same author. For this purpose it is a really useful book.

Junior Stewards of the Bible. By Helen Kingsbury Wallace. Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.

It does not go down well with the evangelical reviewer to be told in the preface of this book that the author made use of Kent's "Historical Bible" and Moffatt's so-called "translation" of the Old and New Testaments. Does not the

author know that both of these men treat the Bible subjectively? And this subjectivism runs through her book, which is meant for children and is intended to teach them the lesson of stewardship. For example, how do we know that Joseph was "proud" of his coat of many colors? Where do we read in the Bible that Miriam, the sister of Moses, wove the ark of bulrushes in which he was laid? We cannot believe that such an unhistorical treatment of Biblical events will be wholesome for children. Yet the imaginary incidents injected into these stories are told just as if they were true.

The Sarcophagus of an Ancient Civilization. By Professor George L. Robinson, D.D. The Macmillan Company, 60 Fifth Ave., New York. Price, \$7.50.

To do justice to this monumental work would require pages; but perhaps a briefer notice will be more likely to be read and may therefore induce more people to get and read the book. The ancient civilization named in the title is that of Petra, Edom and the Edomites. In a most engaging way the author describes the regions named and tells the story of travels and explorations in them. His own observations and findings are of rare interest. He discovered the Great High Place in Petra, Arabia, back in 1900, and ever since then has cherished the hope of writing a book on his discoveries, collated with the finds of other archeologists. But he has waited for additional information and more visits to the site of ancient Petra, and the result is a great treatise that will be a permanent contribution to literature on the archeology of Bible lands. At many points—and this is one of the chief distinctions of the book—Dr. Robinson indicates the agreement between archeological finds and the historical narratives of the Old Testament. The work, therefore, by so competent a witness, has much apologetic value. May it have a wide circulation! There is nothing trite in this volume. It is gripping and has many marks of originality.

Commentary on St. Paul's Epistle to the Galatians. By Martin Luther. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. Price, \$3.50.

This enterprising firm is to be commended for issuing this new edition of Luther's classical commentary. It gives the revised and corrected translation by Erasmus Middleton, and is printed from new and clear type. Many years ago we read Luther's masterly work, and remember the spiritual uplift it gave us. As a

pastor at that time, it also gave us suggestions for many sermons. Among all of Luther's works, this commentary is perhaps his *magnum opus* on justification by faith and salvation by grace. Here he rings the changes on both the doctrine and the experience, and shows how futile was the Romanistic doctrine of salvation by works, penances and deeds of the law. Here, too, he draws the clear distinction between the functions of the law and the gospel. In these days when there is a resurgence, among the liberalists, of the medieval doctrine of salvation by works (called "character" or "a good life"), this powerful corrective by the great reformer is much needed. It will be a real service to the church and the gospel of Jesus Christ. Here is brought out with utmost clarity the true relation of faith in Christ and a true Christian life. Such a life is necessary, not as a ground of salvation, but as the *result* of salvation by grace through faith. In fact, this holy doctrine rightly motivates the good life. What is known in theology and in some of the church confessions as "the new obedience" is the *true* obedience, because it flows from the regenerated heart filled with grateful love to God.

Helps for Ministers and Other Christian Workers.

By Daniel Kauffman and John L. Stauffer. Mennonite Publishing Company, Scottdale, Pennsylvania. Price, \$1.00.

This book is a *multum in parvo*, especially for ministers. It contains many helpful suggestions on the call to the ministry, the various kinds of ministers, the qualifications of ministers, their proper preparation for their work, building up a library, composing sermons, delivery of them in an acceptable and effective way, pastoral visitation, and a dozen and more other matters of vital importance in Christian service. It is soundly evangelical. The Bible is ever appealed to as the final authority. It is truly a golden little book for ministers and other workers. Although written by two Mennonite ministers and published by a firm of the same communion, it is a good book for ministers of all denominations and also for ministers of all ages and degrees of culture.

Christian Doctrine. By Professor E. Hove, D.D. Augsburg Publishing Company, 425-429 South Fourth Street, Minneapolis, Minn. Price, \$4.00.

It is most gratifying to know that the science of theology has not become obsolete. Theology is simply an attempt to classify and develop the actual data of religion and religious experience,

and that is precisely what makes it a real science. Even the term "Christian Dogmatics" is a good scientific term when used and understood in the right sense. It does not mean the "mailed fist;" it means the systematic and reasoned treatment of the facts and doctrines of the Christian faith as derived from the Holy Scriptures.

Well, here is a new treatise on Christian theology, and a good one. It is, in truth, a *system* of Christian doctrine, because it treats of all the doctrines of the Christian faith in their logical order.

Dr. Hove is no longer a citizen of this world; he has been translated to the church triumphant. Evidently, however, he left his manuscript in proper form for the publishers before his departure. For twenty-six years he occupied the chair of Christian Dogmatics in Luther Seminary, St. Paul, Minn., an institution of the Norwegian Lutheran church of America—a body of true evangelical Lutherans. A foreword and an appreciation are furnished by two of his colleagues, Drs. J. A. Aasgaard and O. E. Brandt.

The author was a true theologian. He had the primary qualification for that high and holy vocation, namely, a deep and sincere Christian experience, an inner assurance, begotten by the Holy Spirit, of the truth as it is in Jesus Christ and in Holy Writ. In other words, he was a regenerated man. However, paramount as such an experience is, it would not in itself be sufficient to qualify a man to be a scientific theologian; therefore, we are happy to add that Dr. Hove had also the requisites of accurate and technical knowledge, mental discipline and depth of thought for his great and inspiring task.

We are happy to give the work our heartiest endorsement. We might venture to differ from the author on a few points, but they are of an entirely subordinate character. The author is thoroughly Biblical throughout, ever loyal to the Word of God, as a genuine Lutheran would necessarily be. Yet he does not merely state the Biblical doctrines; he also unfolds them in the light of the best Christian thought of the centuries, and always gives a sound reason for the faith he cherishes. The work is brought up to date by many allusions to the science and thinking of our own day. The material is admirably arranged for textbook purposes. Although it is written from the Lutheran viewpoint, we feel assured that all intelligent believers, all students of theology and all trained theologians will find it worthy of examination and will derive solid benefit from its perusal.

Radiant Religion. By Rev. A. Z. Conrad, Ph.D., D.D. Harper & Brothers, New York and London. Price, \$1.50.

One of the most stimulating preachers of our day is the well-known minister of Park Street Church, Boston, the author of this radiant book on a radiant subject. It consists of discourses and lectures delivered on various occasions. The book takes its title from the first chapter—although it may well be said that all the topics become luminous under Dr. Conrad's able treatment. Some of the other chapter-headings are as follows: "Your Back to the Wall," "The Game of Life," "Will Your Castle Stand?" "Sailing Uncharted Seas," "The Corrosion of Conscience." These titles certainly whet the reader's appetite. The false and inadequate philosophies of the day are often given poignant treatment; yet, on the whole, the book is helpfully constructive, because the author, himself having a positive faith, is always able to deliver a positive message.

The Atonement in History and Life. Edited by Rev. L. W. Grensted, M.A., B.D. The Macmillan Company, 60 Fifth Ave., New York, N. Y. Price, \$3.50.

A book of this size, character and importance should have more space than can be spared here. It was printed in Great Britain, and the chapters have been contributed by various British theological scholars. All of them reveal marked ability and learning. The doctrine that all of them rightly hold in common is that the atonement which Christ wrought was an *objective* atonement—that is, our Lord really did something for man that man could not do for himself. However, we regret to say that most of the authors, while they evidently mean to be evangelical, obscure the plain and simple doctrine, or make it nebulous and indeterminate by a multitude of words. The editor himself in his two chapters fails to make the doctrine clear. In one contribution he seems to believe that all the various theories of the atonement have so much truth in them as to be quite acceptable, and then he fails to point out the inadequacy of the views of such liberals as Abelard. He even passes severe criticism on Bernard, who held practically the evangelical view. One of the contributors accepts the Cheyne-Driver parcelling criticism of the Bible. Dr. C. F. D'Arcy (now Archbishop of Armagh) is obsessed with evolution, but fails to show its relation to the atonement. The gem chapter in the book is the one by Dr. D. Dawson-Walker, who deals with "The Pauline View of the Atonement." He

maintains that Paul taught the true doctrine of substitution.

Why do men try to make the doctrine of atonement so vague? Is it not plain enough? It seems to us to be simply this, that the Son of God became incarnate; thus He placed Himself under the law of justice, and then bore in His own divine-human person the penal consequences that were due to man, the sinner. What did our Lord do for man, anyway, if He did not suffer the penalty of the law of justice in man's stead? By doing this He honored the law of God, upheld the principle of eternal justice, and thus maintained the moral government of the world. Ethically speaking, God could not have waved aside the principle of righteousness by a mere arbitrary fiat. The whole work was motivated by divine sacrificial love for man, and the method of it was God's tribute to the eternal law of justice. This surely is the Biblical doctrine: "For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18)! "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

Great Thoughts on Immortality. Compiled by Jacob Helder, A.M., Ph.D. Richard R. Smith, Inc., Pub., 12 East 41st Street, New York, N. Y. Price, \$2.00.

The question will not down, "If a man die, shall he live again?" It is receiving much attention today. People simply cannot be content to leave the question alone, or to hold a *laissez faire* attitude toward it. The book now before us is a proof of the irrepressible character of the problem. In many ways it is of much value. The compiler gives the views of many living persons in Christian lands and of some who have already passed beyond the veil. Here are set forth the convictions, given in personal letters to the compiler, of Protestant and Roman Catholic clergymen, of representatives of Judaism, of distinguished theologians and scientists, of well-known agnostics, outright infidels and crass materialists. There are also statements from people of "various moods and states of mind." Here we find the ideas of men who would like to believe in immortality, but who, never having "tasted of the powers of the world to come," are in a state of anxious doubt and longing. All the contributors who accept the Bible as God's Word believe heartily in the doctrine of the future life. The Modernists sometimes appeal to the Bible, but most-

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ly try to rationalize on the subject. Shailer Mathews and Harry E. Fosdick believe that their grand obsession, the theory of evolution, points to the immortality of the soul. One cannot help wondering just when the animals from which men were evolved became immortal personalities. Clarence Darrow and H. L. Mencken do not believe in the soul, and even gird at the idea of its continuance in a conscious state after the death of the body. This certainly is a valuable book. We think that the advocates of immortality produce by far the weightiest arguments for their view.

Poems for Special Days and Occasions. Compiled by Thomas Curtis Clark. Richard R. Smith, Inc., Pub., New York. Price, \$1.00.

Ministers and other public speakers often want to embellish and strengthen their discourses by choice poetical quotations. Other persons also feel that their lives may be enriched by happily phrased poetical conceptions. The poets are often life's best interpreters. They deal largely with elemental human intuitions and feelings, and do not think that they must always strain the reason; hence they best know human nature's deepest needs. This book serves very well the purpose for which it is intended. What a temptation it is to give the reader a taste or two—but it will be better for him to get the book and have before him the whole feast of good things, and then make his selection *a la carte*.

Beds of Pearls. By Robert G. Lee, D.D. Richard R. Smith, Inc., Pub. Price, \$1.00.

Our acquaintance with this gifted author and preacher began with the reading of his vigorous book, "I Believe," in which he reasoned so effectively for the fundamental doctrines of Christianity. Here we find the same strong evangelical note. The book comprises a number of chapters on the several steps in the process of redemption, beginning with "the curse" (sin), tracing through the divine-human person of Christ, His atonement on Calvary, His burial and resurrection, His intercession, and ending in the great consummation. 1 Cor. 15:3,4 forms the basis of the several chapters. Everything is put in clear, crisp sentences and brief paragraphs, making a very readable and inspiring book.

Inspiration of the Bible. By B. H. Carroll, D.D., LL.D. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. Price, \$1.25.

The honored author of this volume has gone to dwell in the direct presence of his Lord. The

materials of the book have been compiled and edited by Dr. J. B. Cranfill. Dr. Carroll was the founder and first president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. In this book he certainly argues acutely and vigorously for the plenary inspiration of the Bible. Hark to this (p. 20): "It has always been a matter of surprise to me that anybody should ever question the verbal inspiration of the Bible. The whole thing had to be written in words. Words are signs of ideas, and if the words are not inspired, then there is no way of getting at anything in connection with inspiration. . . . What is the object of inspiration? It is to put accurately in human words ideas from God. . . . There can be no inspiration of the book without the inspiration of the words of the book." The author wrote in a simple and popular style. Many of the current objections to the inspiration of the Bible are answered with cogency.

Notes on the Revelation. By W. J. Erdman, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York City. Price, \$1.25.

The author of these notes passed to his eternal reward a few years ago. He was a most useful man, and was well-known as a true, evangelical interpreter of the Bible, which he loved with his whole heart. His book is edited by his son, Dr. Charles R. Erdman, who is also well-known for his helpful books on various sections of the Bible. In his little book on Revelation the elder Dr. Erdman took what is known as the "futurist" view. "While classed with the so-called Pre-Millinarians," says his son, "he did not feel that the Scriptures were very clear in their millennial teaching." There is no need to pronounce a judgment on the views he advanced in his exposition; it is enough to say that his book is a devout and helpful study.

Living Through These Days. By Philip E. Howard. Fleming H. Revell Company, 158 Fifth Ave., New York. Price, \$1.25.

How to adjust our Christian lives to the complexities and perplexities of our times is a difficult problem. Mr. Howard, who is the well-known president of the Sunday School Times Company, makes many valuable suggestions in this book as to how it may be done. His book is surely "a buoyant message that renews one's faith." For one thing he cites many examples of the heroes of faith who bore affliction without murmuring and even with joy, and who triumphed over all difficulties. Then he tells about making God's guidance real. Note how

appealing are the following among the many chapter-titles: "Taking Time for Meditation," "Living Joyously Just Now," "The Blessing of Obstacles," "Getting Along With Other Folks," "Give Him Another Chance," "Making Way for Another," "The Perils of Prosperity," "The Grace of Remembrance." Get this book, dear reader, and learn the fine art of living joyously and fruitfully through these perturbing days.

The Resurrection of Jesus Christ. By Professor George Bancroft Hill, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York. Price, \$1.25.

What an encouraging token it is that so many strong evangelical books are coming from the press! Here is one of the very best. First, we like the tone of it. It is kindly, judicial and logical. The author never uses an epithet. He exposes error without harshness or ridicule, but gives reasons for accepting the Biblical account of our Lord's resurrection as actual history. Of course, he presents many of the arguments that have been presented by previous writers—James Orr, George P. Fisher, E. Y. Mullins, W. W. White, C. J. Ordal, and the evangelical dogmatists; yet he puts them in his own crisp, fresh and original way that makes the conclusion logically inevitable. The arguments should make an especially strong impact upon Modernists, if not so much on out-and-out infidels and materialists. For instance, ponder this statement: "But if we pronounce the gospels untrustworthy in their clear and repeated statement that Jesus appeared in the flesh after His death, how can we place confidence in their other statements?" In a most effective way our author treats of the resurrection appearances, the difficulties in the details of the story, and the various humanly devised theories of the resurrection of our Lord. After all his researches, he finds the gospel narratives historical.

Studies in Romans. By Rev. Chester E. Tulga. Union Gospel Press, Box 680, Cleveland, Ohio.

Mr. Tulga is another earnest and well-known defender of the faith. He also has rare skill in Biblical exposition, not only because he has an incisive mind, but also because he has had a true Biblically begotten experience. In this book we find 33 lessons on Paul's letter to the Romans. The author has not tried to say anything startling, but has simply aimed to make the teaching of this great epistle plain to the average reader. The book is admirably adapted for a textbook for Bible classes in the consecu-

tive study of this portion of God's Word. The cumulative effect of such a study is certainly impressive. We hope the book will be used far and wide.

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Additional Literary Notes

So many valuable pamphlets and booklets have come to our desk that we can spare the space only to mention them. One might use the adjective "good" or some synonym to describe each one of them.

"The Hebrew Calendar Cycle: A New Discovery." By Norman S. Denham, Litt.D. Published by the Editor of "The Fundamentalist," 4 Longdown Lane, Ewell, Surrey, England. Price, sixpence. Also: "What was the Day of Crucifixion?" By the same author. Hammett & Company, 5b Hammet Street, Taunton, England. Price, twopence.

"The New Sanhedrin, or, The Revision of the Trial of Jesus." By David L. Cooper. Address the Author, 4417 Bernice Street, Los Angeles, Calif. Here is something unique and worthy of study.

"The Servant of Jehovah: An Exposition of Isaiah Fifty-Three." By Rev. W. S. Hottel. Union Gospel Press, Cleveland, Ohio. Price, 15 cents.

"Studies in Romans: Suggestions on Bible Study Method." By Rev. H. G. Randolph. Lutheran Bible Institute, Minneapolis, Minn. Also published by the same, "Studies in First Corinthians." By Rev. O. Gornitzka.

"Back to the Bible; or, The Life that Pleases God" (third edition). By Harry W. Beach. The Pilot Press, Montrose, Pa.

"Tales from the Middle Kingdom: Stories of China" (second edition). Collected and arranged by A. F. and G. C. Willis. The Christian Book Room, 3 Qinsan Gardens, Shanghai, China. A volume of religious stories for children.

From the Concordia Publishing House, 3558 South Jefferson Street, St. Louis, Mo., come the following valuable tracts by Professor Walter A. Maier, comprising addresses that were broadcast: "Prayer: Its Use and Abuse," "Trifling with Life's Trifles," "Courtship," "Weddings and What They Should Be." Price, 5 cents each.

OUR SERIAL

The Clamping of the Shackles

A story that deals effectively with some of the crucial questions that are now disrupting the Church of our Lord Jesus Christ

—BY PROFESSOR GLENN GATES COLE, LITT.D.—

Synopsis of previous chapters of "The Clamping of the Shackles"

Peyton Harker, a brilliant preacher with little real Christianity, has divided his congregation, and in consequence is given two years' leave of absence, to decide upon a different course. A sermon in favor of the modern social idea concerning divorce resulted in the elopement of one of his deacons, Guy Mason, with Otie Nelson, leaving his wife and little daughter Fairy to face the disgrace. Wanda Reese, a former fellow-student at the university who had gone down beneath the materialistic teachings of the school as he had, but was now a convert to real Christianity, has been called upon as a member of his congregation to exercise a counteracting influence in the church and on Peyton himself. Intuitively aware of the dangerous plans of Mason and Otie, she follows the fugitives to Pittsburgh where she is mysteriously struck down, and after a narrow escape from death, gives Peyton a half-way promise to marry him, consequent on his two years' efforts to adjust himself.

Another victim of his false philosophy is John Lewis, whose downward course was hastened by Peyton's ill-timed advice. He forged his mother's name to a check, and in consequence barely escaped the penitentiary, his father finally relenting, settling the claims, and securing his release. He had a long-standing admiration for a splendid young woman, Mary Austin, who had valiantly stood by him in his trouble. But, back in his dissipated life, he had involved himself in an engagement with a disreputable creature, Jennie Wise, who had come on to Warburton, the scene of the story, was domiciled at the hotel, and had sent him a note commanding him to call.

In a remote mountain cabin in the Southland, Peyton was re-evaluating his former attitudes and had come to a reversal of those opinions. In his retirement he is lonesome for something to read; when Wanda, fathoming this need, sent him a beautiful gift of a fine edition of the Bible, which he read and re-read until he realized that despite the fact what various men wrought, in different ages of history, it all fell into a divine plan, one united and glorious whole. Instead of a purposeless piece of Oriental literature, the whole Record was a Revelation of God!

THE second summer came, and with it, another joy fell to Peyton. A traveling mountain-evangelist came his way. He was a man of middle age, untutored in college lore, but rich in his life experiences and knowledge of Holy Writ. Peyton heard of him through Mrs. Bennett, and went to hear him preach. He held services at the log school-house, and the sparse population came out to hear. It was a great event in the life of this community.

The sermon was of great interest to Peyton. So much had been said at the Seminary about the needs of a scholarly ministry that he was surprised at the pulpit

XXV. Wanda's Shackles

As she looked out upon the landscape flying past her car-window with unseeing eyes, she was going back into that past of hers. Born in a rural community, in a distant corner of the state, her earliest recollections were of sandy roads, shady oaks, and great fields of corn and wheat. There was a little white schoolhouse and twenty children on its playground. These things had stood out in her girlish life.

power of this man. He wondered as he listened, if much of the seminary attainments did not unfit, rather than fit, the minister for his most effective work. This man was intelligent, and used plain and simple, but correct English. He strove for no oratorical effect, nor made an effort to pose as an expert upon the political or social events of the time. Instead, he had but one purpose: to make known the moral and saving influences of the Book and its Christ—to interpret into human needs the spirit

meaning of which they knew so little.

"I wonder," soliloquized Peyton to himself, "if the ministry is not failing and the church

declining because we are making of it an intellectual club rather than a spiritual agency? The average man reads the Bible very little, but is up on politics and current questions. He does not relish having the minister rehash these matters. Is it not better, then, that the minister should preach Bible and Spiritual values to the people as the thing they need, rather than discuss the things which they know as much about, or even more, than the average preacher knows?" It was a new idea to Peyton; but a true one nevertheless.

Harker took the preacher home with him, and would not let him depart for three days. He was hungry for a touch of the profession he had left, and for some of the best things in that old life. All day, and part of the night, they discussed the matters of the Kingdom. This man's Scriptural knowledge and expository insight was a marvel to Peyton. No apology for his faith, it was a positive thing—no quibbling about critical and controverted matters—every effort of Harker to entangle him in some of the views of modern scholarship, were met as though there were no such questions, by a quotation or two from Holy Writ which toppled over the "scholarly attitude" like a house of cards.

When, finally, the good man went on his way, he promised to return in a month; and left some books for Peyton to read, which he had carried in his saddle-bags. These did not at first concern him very much, and they lay almost unnoticed for a week. But one day he chanced to think of them, and decided to glance at their contents.

They were books upon the Pentateuch, and Evidences of Scriptural Authority, written by some man unknown to him, possessing an evident Scotch or Irish name, and giving little promise of interest. He glanced through the preface, and started. It was plain this was a discussion on the other side of the critical question of the Pentateuch, and up to this time he had never realized that there was another side. He recalled that his instructors in the Seminary had stated that all the reputable authorities were on his side, and nothing of consequence had been produced antagonistic to it. This, then, must be a puerile attempt of some bump-tious ignoramus; but he decided to measure its calibre by reading a few pages.

But his amazement grew. He had not turned the tenth page until he realized that here was a master of his subject, and not one whit beneath the best he had ever read in logical power and

clean argument. By the time he reached the twentieth page, he realized that all the arrogant boasting of the enemies of the Inspired Bible was but childish imagination and keen guess-work. Page after page he turned, while he sensed not the flight of time; and, when darkness compelled him to close the book, the amazement grew as he thought back upon what he had read.

He longed for morning to come, that he might complete it; and, at the first break of day, he was at the reading. This book finished, he turned to the other, and found, to his delight that it was by the same author, and upon a kindred subject. By night he had finished it. Not only had his reading revealed to him that there was another side; but, that, skilled as he was, in the destructive schemes of the critics, he must admit that his old stock arguments had been swept away by the logic, absolute truth, and Scriptural wisdom of this unknown man. And then, he found by a torn-out page of some book catalogue, that had been used as a book-mark by some former reader, that this man during his life-time, had been a teacher in a Bible college. It struck him that his class-room had witnessed a long and valiant procession of stalwart young men, who went forth to stand for the Christ they came to love so well. What a magnificent teacher he must have been! He knew, intuitively, that the greatest instructor in his own Seminary, famous as it was, was but a pygmy beside the trained brain, matchless knowledge, and spiritual insight of this man. If he might have chanced to be thrown with such a teacher how many ruined years of his own life might have been saved for better things!

And then, he read the two books through again, more leisurely and thoughtfully, keeping his Bible by his side and checking up on every reference. What a grasp of the Bible that man had, and how light after light flashed out, illuminating one dark place after another. Peyton promised himself that one of his first acts after reaching his study in Warburton would be to consign whole shelves of his formerly cherished books to the flames.

"It would be dishonesty to sell them, for that would only pass the virus along to others. If I can never preach such rot again, I should be culpable of crime to pass it along on the printed page."

Then, he wrote the amazing thing to Wanda, and stated that he was so anxious to get back into the pulpit to undo the harm he had done,

that he could scarcely wait. But, of course, he must wait, as the Church board was determined to hold him to the two-year limit. He enclosed a bit of the catalogue page, marking a book mentioned, and which had attracted his attention, requesting that in her next trip to Columbus she should try to find it and send it to him. It was a book about the Christian System, written almost a century ago, by one of America's greatest preachers, and devoted to a subject that was insistent in his mind in this new attitude.

Wanda had read Peyton's letters with a joy unalloyed, in that his experiences in searching for the light gave hopes of reaching a stage entirely different from his dangerous critical position. But along with this knowledge was the other fact which she must face with trepidation, that if he should reach a belief that meant his wielding a wonderful power in upbuilding true religion, that very victory must spell the doom of her own life's happiness. She must never jeopardize his prospects with her worthless life, and render his work capable of ruin through the crash that might come through an untimely discovery of her unsavory past.

When, later, he sent the request for the book mentioned, she went at once to Columbus in search of it. She found it inside of an hour, as a shelf-worn volume, turned over to a second-hand book dealer. She thought strangely of this request of Peyton for a book so out of date, when it appeared that the progress of scholarship had been passed by the attainments of this long ago. So, due to her curiosity, she decided to look it through before wrapping it for mailing. She had yet to realize that Truth never becomes old or obsolete, and that there is far more of real truth in many old, out-of-date books, than many modern ones.

The brief survey well rewarded her, and she deferred sending it until the next morning. That night, in her hotel room, she opened it at the first page and read until the morning sun sprang up from the east. Then, she wrapped it securely, addressed it, and sent it on its way.

It was a book, which despite the dust of time and the dishonor of a second-hand dealer, contained an argument that will still be new when the end of man's history arrives. Even though the author has rested these many years in a great stone-walled cemetery on a pastoral hill, overlooking the graceful windings of a charming stream, his thoughts will endure forever, for he thought God's thoughts after Him, inspired by the Spirit which came to him in a life

spent in the study of Scripture. It was an exposition of the church as applicable to the world's needs in this, and every century.

She went back from Columbus to Warburton strangely morose and melancholy. The book had gone further than any letters of his in showing the real stage in spirituality that Peyton had reached. She had a feeling of seeing the future of the brilliant scholarly man, when he should raise himself to the position of one of God's earnest messengers, unencumbered by any tinge of doubt or dangerous unbelief. It recalled her own former sinful life and its entanglements. How almost impossible it is for one who has gone down into the depths to come up again. She knew that Christ could forgive, but man rarely did. And what had led her into that life? She had confessed to Peyton, and he had understood. There was no condemnation in his words, but she knew he had recoiled at her sin.

As with unseeing eyes, she looked out upon the landscape flying past her car-window, she went back in memory to that past of hers. Born in a rural community in a distant corner of the state, her earliest recollections were of sandy roads, shady oaks, and great fields of corn and wheat. There was a little white school-house and twenty children on its playground. These things had stood out in her girlish life. Then the scene had changed to a city residential district; a plain brick house with grassy lawn, and a garage with two cars, and a jolly Irish chauffeur. Next a city graded school, and a high school with the usual student friends. The movies, theatres, parks, the bathing-beach, the city library, art museums, excursions, parties, and the dances of which she was wildly fond. All these, were the things she recalled as scattered along her path.

But the thing, which somehow, had stood out most distinctly in her memory was the quiet subdued light of an old stone church, and father, mother, elder sister and herself, sitting side by side in their accustomed pew. How well she remembered. It was three seats back, and next the central aisle. She recalled its every detail. The voice of her minister, a man of faith in the Book and the Christ; a faith because of his confidence in it, which she never expected to disbelieve or doubt. The face of a beautiful woman, her Sunday School teacher, also stood out distinctly. How she loved her, and in girlish fashion almost worshipped. How she thrilled with proud love when she would place her arm about her shoulders, and in her

musical voice give her the advice so much needed by the thoughtless girlhood of the day.

But there were two tendencies in her girlish experience which were at war with one another. The fierce clash of these forces disturbed even her dreams, and she would awake in the still watches of the night to cry out, alarmed at the reality of the dreamland struggles. She loved the things of goodness, and the Church and its sacred teachings. She trembled in the longing to help in any good work and effort at uplift, and sobbed with a childish, broken heart at evil and debasement. But over against this, was an inordinate desire for pleasure of every kind. The social functions that came her way, were reached out for, with eager hands; and she squeezed their tempting fruits to the very dregs. She had the reputation of being the most graceful dancer in the city, but the reputation was tame in her ears compared with the pleasure of the dance itself. To be in the poetry of motion was the supreme enjoyment of her life. Often did she steal away when the members of the household were asleep, to spend the night in some remote corner of the city, floating in the mazes of the life she loved.

But, at heart, she was a good girl. There was no real thought of wrong, or of evil in her life then. It was an appearance, and not a reality. Awakened from her ecstatic enjoyment there was not a better, purer, girl in the whole city. Every form of evil and vice was abhorrent to her. She passed through the dangers of the dance, its general effects, and all its attendant temptations as if they were not there.

Then she came to enter college. Her father gave her a choice. She might go to the Church college where her Sunday School teacher and minister had been educated, or she might go to a famous university. The college forbade dancing, the university permitted it. Her choice was evident—she selected the university, but she had not been happy in the choice. Perhaps it was the good angel of her conscience that disturbed her mind, seeking to change that choice which ruined her.

She went to the university. It was evident at once that there were two classes of girls there. The first class, were respectable, good and pure women. There are such in every institution of learning. No educational atmosphere is entirely vicious. They observed the respectable distinctions and practices of life. Against them, no questions of unseemly character could be raised. She noted with alarm that this class was quite largely composed of the underclassmen, that as

the students passed on into the junior and senior classes, they were fewer and many were continually finding their way into the other class. This warning was evident to her; but she soon forgot it.

The other class was a frivolous, giddy, foolish set. Many of them were not evil or vicious but some of them were. Many came to college because they had been sent, and had no real interest in intellectual things. They were merely intent on getting as much pleasure out of it as they could as they passed along.

At first, Wanda had been in sympathy with the second class but could not throw off the part of herself which linked her to the first. She joined the first and took an interest in the religious and intellectual things of the student life. She attended church regularly, and was an active member of the religious associations. The better social life was not repelled, but along with the better set she entered without reserve into the class proms, the chaperoned balls, and everything which the better set countenanced as permissible compromises.

* * *

Jesus and God

AT AN annual luncheon of the alumni of Union Theological Seminary, in New York City, at which I was present as a guest, one of the speakers made this statement: "The Bible nowhere says that Jesus is God." At the conclusion of the luncheon a venerable Presbyterian came forward to the speaker's table and said to Dr. Lyman Abbott: "In your address you declared that the Bible nowhere states that Jesus is God." "Yes," replied Dr. Abbott, "and I stand by what I said." "What will you do, then," asked the minister, "with the prologue to John's Gospel, which says, 'In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.'?" "Oh, that does not refer to Jesus," said Dr. Abbott. "To whom then does it refer?" he was asked. Then Dr. Abbott became a bit confused and said, "Have you read such and such a book?" He could not answer, and, as usual, referred him to a certain book.—*Author unknown.*

In the Editor's Mail

How I Became a Changed Man

My dear Dr. Sloan:

I told you in my last letter how I had become an unbeliever. But the terrible emptiness of my heart was driving me to despair, and the thought of suicide had begun to haunt my mind.

I had lost everything precious to me: my wife had died, my home was broken up, the last glimpse of faith and hope had disappeared from my life.

On the eighth of September, toward the evening I was reading an article in the *Boston American* (I had ceased to read the Bible since the death of my wife two years ago) on the spiritual nature of man. The writer said: "Man is an incarnation of a never dying spirit." These words surprised me as something vital and unknown to me. I laid the paper on my desk and began to think. The thought of eternal life suddenly took on such a weight that it soon became a state of consciousness. I had an impression as if my head and my heart did not belong to the same person. I seemed to have a direct vista on eternity.

How I became then, in no time, a changed man, how all my sins, and doubts, and aches were swept away I cannot tell; I mean that if I tried to express this in words it might seem almost fantastic.

Four weeks have passed since that evening. The love and joy of heaven have not ceased to fill my heart, not for a moment. My standards of values were changed in that one flashing instant. Complete surrender to God ceased to appear to me as sacrifice.

"The curse of today is compromise," says Dr. A. Z. Conrad in one of his books. I was a typical example of that spirit. And my rich sentimental nature and my imagination made me think that I was a Christian, as long as I could get a thrill out of religion. When this source had run dry on account of my doubts as to the reliability of the historic documents of the Christian religion I was left empty-hearted. What effect could Sabatier, or Rousseau, or Nietzsche or any of the romantico-philosophic writers have on me today? I know I have a source of knowledge which they never knew.

I know that the knowledge of God is not brain knowledge but communion of the spirit and heart of man with the Spirit of God, and that it includes a fundamental, personal ethical experiential element. (Professor R. is correct as to the certainty and the experiential character of a new relation to Christ; however, there is a brain factor in all Christian experience. Christian experience involves every power of man's natural being as well as the supernatural. *Editor.*) You are right when you say that "a man's philosophy (of life) is a matter of choice."

The Christ of the Ages has come to me, and what you say of Him He has handed in the Bible to me, and the book is pregnant with power and awe. The Christian Creed is no longer a matter of philosophical dissertation, it is—"The watch cry,—it is the victory song of the witness."

I could have shouted on reading this in your book as a conclusion of your paragraph on the Rise of the Christian Creed:

And now we can seize in all its historic meaning the Christian Creed. It is a brief verbal summary of that sublime Christian witness through faith in which the martyr Church was able to live nobly and to die exultantly. It was written out of the white heat of all their holy devotion and sacrifice. It was the watch cry of their toil. It was the song of their victory.

I met Dr. A. Z. Conrad yesterday. We were soon on our knees together with his hand on my shoulder as he was praying. He reminded me of Jesus in His sacerdotal prayer of John 17 and he certainly had the Spirit of the Master. I told him that you had suggested to me to see him.

Dr. Conrad gave me his last book, *The Gospel for an Age of Thought* with the following quotation on grace under his signature: 2 Cor. 9:8.

Of course, you may use my letters in extenso or in part to the glory of my Lord and Saviour in any way that you think best.

I wish to thank you sincerely for your very helpful letter and for your inspiring book and especially for your faithful brotherly love.

Yours very sincerely, . . .